The ★ MISSIONARY HERALD

t Home and Abroad

★ APRIL 1934 ★

Continuing

HE AMERICAN MISSIONARY
and
HE MISSIONARY HERALD

★

First issue of the united magazine representing the home and foreign missionary and educational boards of the Congregational and Christian Churches of America

★

Articles by

FRED L. BROWNLEE
STANLEY HIGH
HUBERT HERRING
RUDOLPH HERTZ
MILDRED HESS
HARRY MILES
LILLIAN PICKEN
NATHANIEL WALLIN
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The Editor's Song

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year,
Who lays down a dollar, and offers it gladly,
And casts 'round the office a halo of cheer!

Who never says, "Stop it, I cannot afford it!"
Or "I'm getting more papers than I can read."
But always says, "Send it, the family all like it—
In fact, we think it a household need."

How welcome he is when he steps in the sanctum!
How he makes our hearts throb! How he makes our eyes dance!
We outwardly thank him—we inwardly bless him—
The steady subscriber who pays in advance.

—Exchange.

†

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Publishing Agent, *Missionary Herald*
HARVEY L. MEEKEN, 14 Beacon St., Boston
Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Published monthly and entered as second-class mail matter at the Post Office, Boston, Mass. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 21, 1918

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXIII **APRIL, 1934** **No. 4**

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Congratulations

FROM FRANK G. COFFIN

Co-Moderator General Council

My heartiest congratulations on the new united missionary magazine. The personnel of the editorial staff is assurance of a front-rank place among all missionary periodicals of the world. It should create new interest and enthusiasm for missions in our own fellowship and build permanent educational and financial foundations for our missionary enterprises. Its launching is at a time when both are much needed. I anticipate a new impetus to our church life because of it. Best wishes for a successful career with encouraging responses in every way from our constituency.

FROM JAY T. STOCKING

Chairman, Commission on Missions

Personally and as a representative of the Commission on Missions I anticipate with satisfaction the appearance of THE MISSIONARY HERALD AT HOME AND ABROAD as the voice of our missionary work both in America and beyond its borders. The high standards associated with the honored name of the magazine will be an asset that all will recognize. The quality of our home work and the presentation of it merit the widest possible heralding. The united magazine is in line with the thought of the denomination and will be a great contribution to the closer union which we seek. It will promote both economy and interest. Each board represented will capitalize the interest that individuals have in the others. It will do much to erase the fictitious difference between home and foreign. It will serve to illustrate the greatness and dignity of our missionary enterprise. Ministers and churches should support it with enthusiasm as evidence of hearty approval of the fine spirit and wise action of the Board and to the end that the publication may have a circulation that is worthy of its editing and of its importance.

FROM MARY W. JEWETT

Chairman of The Committee of State Women Presidents

Greetings to the MISSIONARY HERALD AT HOME AND ABROAD. May it give the greatly needed impetus to the cause of Missions through its modern approach to world problems. We, in New York State, welcome this evidence of coöperation on the part of our boards, and hope that the magazine may be the medium through which we may keep in close and intelligent touch with all of our work.

It is my opinion that the women throughout the country will give the MISSIONARY HERALD AT HOME AND ABROAD their loyal support.

FROM CHARLES E. BURTON

Secretary, General Council, Congregational and Christian Churches

Congratulations on the inauguration of THE MISSIONARY HERALD AT HOME AND ABROAD. This new magazine uniting the former periodicals of home and foreign missions represents a distinct forward step. The very fact of a united front in the presentation of the great work of the advance of the Kingdom of God in all the world is profoundly significant. This magazine will put in the hands of our people under one cover a comprehensive view of our entire world service work.

My hope joins yours that this magazine will be heartily welcomed by our pastors who in turn will find it possible to place it in more of our homes than have ever been reached in the past by our missionary periodicals. Moreover I am confident that the wide circulation of this periodical will add materially to the increase of the spiritual life by the culture of a vital interest in spiritual things.

FROM AUGUSTUS F. BEARD

Hail to the united missionary magazine! You will arise early in the morning to make a better magazine than the old *Herald* has been. However, the addition of *The American Missionary* will put bloom on the peach and flavor of its own. I have not located any lack in the previous presentation. The trouble lies deeper. Yet recognizing the conditions which exist we may hope that the new venture will call attention to face them and stimulate revolution to work out our faith with new courage and hope. You have my cheers and benediction. Forward march!

Our New United Missionary Magazine Comes to You

As an Easter Messenger

The little missionary on our cover wants you to have her beautiful Easter lilies—so symbolic of the new hope, new aspiration, new courage that come with this season of seasons. So may this youngest "child" of our Fellowship, THE MISSIONARY HERALD AT HOME AND ABROAD, bring blessing to you and yours from the "fields" of God.

As a Reason for Rejoicing

For the churches at last have their long-desired united missionary magazine. The wish expressed sixty years ago that our missionary periodicals be merged has been fulfilled. In every church and in thousands of homes there will be genuine satisfaction over this fact.

As a Herald

The united magazine is going to be preëminently a *news* paper: news from home and news from abroad; news from all lines and kinds of work and worker; news of the different phases of the world Christian movement; news of national and international events that have a bearing upon the work of the Kingdom. And we trust that it will be *good* news—the kind that feeds faith and optimism and consecrated service.

This news will be of particular value to those already interested in the cause represented; for THE MISSIONARY HERALD AT HOME AND ABROAD will naturally have special regard for the constituencies of the various Boards and for those who have already been caught by the missionary vision and purpose. It will be a house organ, a trade journal for those already enlisted in the cause. Years of experience in magazine work have convinced us that this is the main hope of a successful missionary periodical. Our new magazine must be gotten out with particular reference to those who are interested and who wish to have reported to them regularly the facts from the field and from the force.

As a Portrayer of Missions

Yet we hope to win friends to "missions." We shall undertake to tell one of the most dramatic and colorful stories of modern life—the impact of the faith of our churches upon human life both in America and throughout the world. Christianity in action—that is our theme. And we hope to treat it in such a way as to catch the attention of those who think that they do not believe in Missions. Journalistically there is in all the world no more inspiring task than this.

As an Interpreter

Naturally a magazine of this nature should serve as an interpreter of national and international news as well as of that which applies directly to the limited fields of mission board effort. The missionary is constantly interpreting the conditions in which he lives, the movements of which he is a part. His opinion is sought as much as that of the military or commercial expert. So must this magazine seek constantly to throw every light possible from the missionary point of view upon important events everywhere.

As a Review

Thoughtful articles on what is being done at home and abroad, on the philosophy and practice of missions, on motives and methods, on the various questions that are of especial interest to the student of missions—these should find a prominent place in our columns.

As a Round Table

The modern missionary magazine should open its columns to timely, thoughtful discussions of

the issues facing the Church in its missionary and educational work. There should be as much of a place for the conservative critic as for the liberal—provided the spirit be progressive, not controversial; for the extreme Left and Right as well as for the great Center of our thinking.

This effort to make the magazine a platform of honest constructive discussion may be called an impracticable dream. We are willing to attempt, however, the "impossible." We nail our flag to the pole and pray for propitious weather.

As a Social Force

The Christian motive must address itself to the total structure of society. So should this missionary magazine. The distinction between sacred and secular has evaporated amidst the heats of modern life. Our faith is concerned with how men live as well as with how they pray. Both at home and abroad there is a lively connection between empty stomachs and an un-Christian pessimism. We cannot hope to multiply greatly the number of stalwart Christian men without improving the sort of world in which they live.

Neither the local church nor the missionary enterprise can ignore the social and economic problems of the day. In this magazine we could do no better. We do not propose to be propagandists in these social and economic fields, but we do expect to be keenly conscious of what is going on and to tell the story of the very considerable contribution of Christian missions to social progress. We hope to encourage the inevitable fusion of traditional missionary interests with what are now known as "Social Relations."

As a Religious Inspiration

Information and interpretation, action and opinion, social relations—but above all *Religion.*

Our magazine will be a pronounced failure if it does not emphasize constantly the primary *religious* motive of missions, the fundamental *religious* basis of all our work for human society. It must continuously try to be a true though humble instrument in God's hands for the redemption of human hearts and lives everywhere. To this end it must bring God nearer to the reader, and Jesus must be upheld as the Master Missionary of us all.

We would have this magazine so full of religious inspiration that a minister can find no better preparation for his Sunday service; finding, after reading, that he can preach with new faith and zeal, with new assurance and power.

As an Expression of the Central Impulse of Our Faith and Life

As Christianity measures its strength against indifference, pessimism and materialism, what has been known as "Missions" inevitably touches the life of the local church more intimately. The pastor of a self-supporting church in Boston and the missionary in Bombay find themselves working at the same spiritual job. The differences between Chicago and China grow less. For in its inmost spirit missions have ceased to be a work of supererogation on the part of the inner circle of the saints. Instead it has become the central impulse of our faith (both in the local church and in other lands) without which our Christianity is utterly futile. In these pages we shall have much to say concerning the expressions of the missionary spirit which we find in the Congregational and Christian churches.

As a Unifying Influence

Foreign and home missions are drawing closer together. This is due in part to the annihilation of geographical distances by improved transportation, in part to the tendency of many peoples to move about over the face of the earth. But greater than either of these influences is the transformation of the task of missions itself. Formerly we faced the frontier at home and the "heathen" abroad. Today we are confronted by the struggle between Christianity and secularism, which is much the same in all lands. The essential problem of home and foreign missions has become one. It is our hope to create a paper in which the boundary line between the two aspects of the one undertaking will be utterly indistinguishable. Instead of placing two separate interests alongside of each other we shall blend them in a common whole.

Easter Morn in Utah

By NATHANIEL C. WALLIN

How a home missionary pastor laid the foundations for a community service in which Mormons and Gentiles join

PASTOR WALLIN OF PROVO, UTAH, AND FAMILY

DID you ever go "Eastering"? No?

"I have gone a-Maying," you may say, "and I have gone Halloweening, but what in the world is 'Eastering'? Is it parading in your Easter finery down the avenue on your way to a dignified and formal service of rejoicing over the Resurrection of our Lord?"

Nothing like that! "Eastering" has none of the element of the sacred in its makeup. It is not synonymous with worship, save that those who go Eastering do seem to rejoice at the death of Winter, the birth of Spring, and the resurrection of their ability to roam at will through the hills.

Whence the Custom?

The custom of "Eastering" began in Utah among the Mormons. I do not know how it originated. I do not know why Easter Day is not as sacred to them as to us. But apparently it is not. Perhaps because it has nothing to do with the life of their prophet Joseph Smith or with the life of their sturdy leader Brigham Young. At any rate, July 24, the date of the arrival of the first Mormon band in the State of Deseret, is a far more important date to the "Saints" than the annual celebration of the Resurrection of our Lord.

Easter to us is synonymous with rebirth. The mountain maple, the oak, and the mahogany again begin to live. "When it's Springtime in the Rockies" is the epitome of all that is beautiful in nature.

Winters are long here in Zion. Though to those who are young both in years and in spirit the season furnishes thrills in skiing, skating, and tobogganing, both boys and girls, men and women, barred from participation in their favorite sports, hiking and fishing and hunting, begin, when the eternal hills lose their cloaks of ermine, to look longingly at their beloved mountains. And so they have set a day, not officially but at least by common consent, for the first hike of the year. And that date is always the Saturday before Easter, and the hike continues on Easter Day.

How the Custom Is Observed

On these days there is a general exodus into the mountains. Boys and their "gangs" go out together; girls' clubs go in bodies; Scout troops with their Scoutmasters; teachers and pupils; fathers and mothers and their families.

Each carries a parcel of food. Many carry walking sticks. Reckless boys carry BB guns or 22's for target practice or for an occasional rabbit or ground squirrel. Then the mountains become veritable beehives. I use the word not as a symbol of industry but on account of the constant

buzzing and hubbub heard for great distances in this clear air. Although the mountains tower toward the heavens, and although they are some little distance from the city, yet during these two days a constant din is heard, the combined shouts and laughter from thousands of throats.

And so, far into the night. Campfires are lighted, and they twinkle like stars in the sky, while all make merry and salute the god of the approaching summertime. And this is Eastering.

The Young People of My Church

In spite of this custom observed all about them, very few of the young people of my church, reared to believe that Easter is the most sacred day of the Christian calendar, have ever gone Eastering.

Instead, each year has found them holding a brief service at the church early on Easter morning, following this with a breakfast prepared in the church kitchen the odors of which, later in the day, blended disagreeably with the sweet fragrance of the lilies.

An Out-of-Doors Sunrise Service

It was in 1931 that someone suggested it would be far more appropriate and romantic, and much more impressive, if this early Easter service could be held out-of-doors. Consequently, sunrise of that Easter Day found approximately thirty of our senior young people part way up the mountain side, in Slate Canyon, overlooking the city as we fondly imagined that Jesus had done frequently in his country with his small band of followers.

A roaring fire was built, and in its shelter a brief but beautiful service was conducted. Following this, of course, a sumptuous breakfast was prepared over the campfire. Great enthusiasm was evinced over this out-of-doors Easter service, and some of us had visions of a great service-to-be in the future, rivalling other sunrise services in the country. However, that was to come, and we were to grow into it.

In 1932, a new site was selected, which was more accessible, and far more appropriate. This time the shore of Utah Lake was chosen. How stupid we had been to have overlooked this natural site, which was so symbolic of Biblical scene. Utah Lake is the largest fresh-water lake at an altitude of over 3000 feet in the world. But this had nothing to do with our selection of it as an appropriate and unique setting for our service of rejoicing.

Our Sea of Galilee

Utah Lake became for us the Sea of Galilee. And not for any fanciful or romantic reason, either! For out of Utah Lake flows the Jordan River! And the Jordan River empties into America's Dead Sea—the Great Salt Lake! Where then, in the whole country could a more appropriate setting be furnished for a sunrise Easter service than on the shore of America's Sea of Galilee, in whose placid water was cast the shadow of mighty Mount Nebo, thirty miles to the south!

Here was held our second Easter morning service, attended largely by our own young people, but numbering among this group scores of others who, perhaps only through curiosity, were attracted.

A Community Affair

But the great surprise came during the early months of 1933. Professor T. L. Martin, who was then Superintendent of the Young Men's Mutual Improvement Association for this State in Zion (a branch of the Mormon Young People's organization) attended this service. He expressed his delight at the fitness of thus celebrating the resurrection of our common Master. He suggested that in the next year a general invitation be extended to all churches to participate, and that he would urge all of his young people to attend.

In consequence, a committee was formed early in 1933 to discuss plans for a community Easter sunrise service. Men and women from all churches, including the Mormon, sat on this committee. It was decided that in order to attract the greatest number of people it should be understood that no one church was sponsoring this project, but that it would be a civic enter-

prise, the workers officially appointed by the mayor of the city, who would also preside over the service.

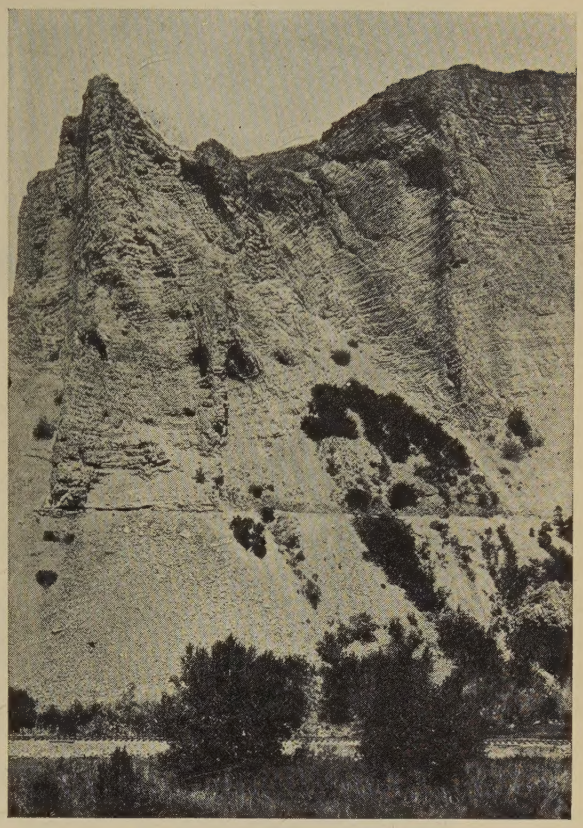
Thus our program was arranged. The music was selected by a prominent Mormon musician, censored, however, by our own organist, lest any of the Mormon hymns, many of which are abominable, should creep in. A brass quartette was arranged for, conducted by Professor Robert Sauer, composer of "Springtime in the Rockies." The Scripture lesson was read by the professor of dramatics at Brigham Young University, and the prayer was offered by another Mormon, while other prominent parts, such as the history of the Easter service, the reading of an original poem, and the sermon, were taken by members of our church.

Coöperation with the city officials was asked for and received. The road to the lake was graded and oiled. All of the park benches, sufficient to seat seven hundred, were brought to the lake and set up to face the Easter mountains. One of the lumber companies constructed and set up the cross. The local newspaper, *The Provo Herald*, conducted a program of publicity over a period of weeks. Prominent members of all churches advertised the merits of such a service, both publicly and to their congregations.

Easter Sunday, 1933

And so the stage was set. The day was ideal. There was not a cloud in the sky. The air, though chilly, was not piercingly cold. The service was scheduled to commence at 6 A.M. Long before that time, however, hundreds had gathered. By 5:45 A.M. all of the seats had been taken, and when the service commenced, promptly at 6 A.M., there were as many standing as there were those who had been fortunate enough to secure seats.

There were many estimates of the number who attended. Some placed the figure as low as 1,000, others said there must have been at least 2,000. At any rate, there was a large and enthusiastic throng, all of whom entered wholeheartedly into the service. The return to the city resembled the conclusion of a large Eastern football game—a solid stream of cars extending from the lake to the city.

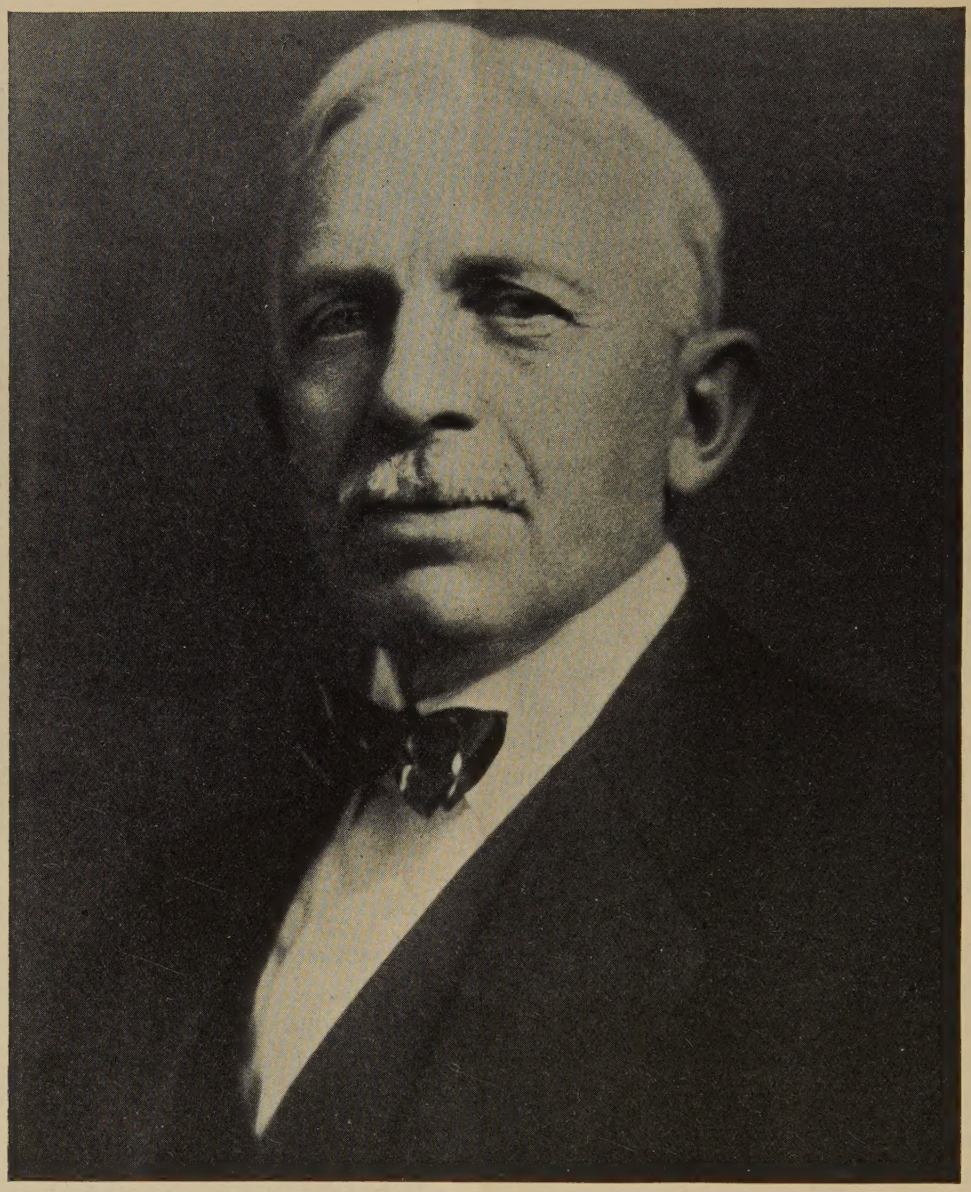


Mouth of Provo Canyon

Thus ended our first community Easter sunrise service. To my knowledge it was the first attempt to hold a religious service in which the Mormons and the Gentiles should coöperate and which should not be dominated by THE Church.

What May This Service Lead To?

A greater sunrise service in the future? Yes. But more than this. Certainly it will generate a better understanding between the two groups. For this service will endure. Certainly we can look for less friction between the "Saints" and those who are not in the fold. We are happy to announce that this bad feeling has already been reduced almost to a minimum. But services of this nature will lead to a better community, and to a better world. And perhaps, through the means of this community service, "Eastering" will take on another significance when we worship together as one body of Christians at the foot of the cross of our common Saviour.



In Memoriam

William Ellsworth Strong

The Beloved

April 9, 1860 — March 7, 1934

Editor, Missionary Herald, 1906–1921
Foreign Secretary, American Board, 1921–1930
Secretary in Retirement, 1930–1934

Writer, Historian, Administrator — and never so alive as now

Heads High in Missions

Quality is to be the keynote of our future activities according to the Secretary of Missions of the American Missionary Association

By FRED L. BROWNLEE

EVIDENTLY the rarer atmosphere above the clouds facilitated flying. At any rate soon after we left San Juan, Puerto Rico, the pilot headed for the clouds and before we knew it we were above them. Having been accustomed only to look up at clouds, this new experience proved as engaging as it was enchanting. For once I could look down on the highest instead of only tantalizingly up at it. Ideals seemed real and realities of earth were no longer irritating and perplexing. What a perspective for a poet or artist!

There and then I dared to believe that it was not too much to hope that there were those who would believe in and support missions substantially if a secretary actually unburdened his heart and said what he really thinks. After all there is a beyond-the-clouds aspect to missions. Should not their functions be determined in terms of the highest and the quality of their service become as rare as a vision of earth from the sky?

"American Clipper"
Pan-American Airways System

Aims and Ideals Re-defined

From the world for Christ *in this generation* with its simple evangelical message, through the establishment of hospitals, schools, colleges, a variety of forms of social service, on to the "Laymen's Inquiry," missionary administrators and promotors as well as missionaries themselves have been forced face to face with the necessity of defining the aims and ideals of missions in terms of function and quality.

This applies to the delivery of the Christian Evangelical message almost as much as it does to institutions and other less standardized forms of humanitarian service. The supremacy of the Christian religion can no longer be assumed unquestioningly on the basis of authoritative revelation. It is indeed quite generally accepted that religion, conceived in broad and all-pervasive terms, reveals itself in manifold ways through the human experiences of different races, nations and classes.

The missionary who does not think about religion and religions sympathetically in such terms is unprepared to speak in the name of Jesus with due modesty and balance to persons of different climes, ancestry and traditions. Beyond peradventure the effective evangelical missionaries of the future should be fewer in number but increasingly finer in the quality of their minds, the high character of their personalities and the beauty of their spirits.

When it comes to institutions such as schools, colleges, hospitals and a variety of forms of social service, missionary responsibilities naturally become more specific and the necessity for defin-

ing their functions more inescapable. Furthermore, the successful performance of clearly defined functions leads to a progressive realization of the great need for quality work if missions would render the highest and best service for the well-being of man.

Function and quality in missionary service mean defining the purpose of a church, school, college, hospital, settlement house or community center in terms of specific concrete human service otherwise neglected by or inadequately provided for through normal civic channels. In the case of the church this problem is not so difficult, particularly from an American point of view. There are plenty of countries, however, where there is no fundamental separation between State and Church. What Mexico, Russia and Germany may yet accomplish by making the propagation of religion or atheism a function of the State may prove to be as interesting as it is alarming.

The Missionary Enterprise and the State

Be that as it may, there is no fundamental separation that I know of anywhere between education and the State, health and the State, social welfare and the State, and so on through a fairly long series of enterprises which have to do with the general well-being of mankind. Here the missionary society has been frequently the pioneering agency, as was the American Missionary Association in the field of education for Negroes and of the American Board through various humanitarian services in foreign lands.

The pioneer days are passing, however. Since the World War the whole world has made phenomenal progress in education and social service. Even "degenerate" Turkey is showing remarkable capacity for regeneration, and in "benighted" Mexico educational leaders are saying things which make the best educational thinkers in America sit up and take notice. For these Mexican leaders there is no confounding of education with "schooling." For them education is a continuous process from the nursery to the grave.

This being the case, missionary humanitarian institutions are not justified in doing something which the State should do or can be led to see the importance of doing. Oftentimes missionary societies have been the means of postponing the day of free schools and hospitals either for sectarian reasons or because they had grown too possessively fond of the thing which they created and take pride in maintaining. Applied Christianity in the form of losing life in order to preserve and make it more abundant is as essential here as in the field of individual character development.

One of the functions of missionary humanitarian institutions is to promote their adoption by the State and, if need be, to coöperate with the State in its progressive assumption of such responsibilities. Diligence in the performance of this general function perchance might lead missionary administrators to discover other specific functions, often erroneously called "frills," which most people are slow to evaluate properly. Perhaps this is but another way of saying that one of the functions of missions should be to pioneer in revealing progressively the inexhaustible capacity of human beings for development.

Always a Place for Quality

Even so, granted that theoretically there is a possibility that the alert missionary society will work itself entirely out of business, still there would remain a form of service which ought ever to be the ambition of the genuine and forward-looking missionary society. I refer to the quality of the service rendered.

There will always be a place for the quality school, college, or hospital. Pace-setting institutions should be free institutions. Of necessity State institutions cannot avoid over-standardization and stultifying routine. They are obliged to take care of quantity service—education and hospitalization for the masses. It is the private school or hospital which may be kept truly free for experimentation and refinement in service.

This kind of missionary work has very generally depended upon, and for generations may have to continue to depend upon, private subsidies. Whether this is done through so-called missionary channels or, as is more frequently the

case, through endowments provided by individuals, it is essentially none the less missionary work and should be so rated.

Wanted: Support for Quality Service

Somehow this idea has been left begging for supporters in missionary circles. Missionary givers are habitually content to restrict the term missionary to a sort of down-at-the-heels kind of service. Because missionaries have been masters at self-forgetfulness, self-sacrifice, skilled workmen without tools, and all that kind of thing, there has grown up the association of missionary work with the service of those who delight to be poor in order that they may serve the poor.

I would not underrate such service and would not cast any reflection on those who for the glory of God and the service of man have chosen to do that very thing. It has needed and still needs to be done and will continue to need to be done so long as funds for missions must come chiefly through painting such heroic and sentiment-provoking pictures.

Nevertheless, my plea is that missions, the defined functions of which have been thoroughly justified, should be equipped both physically and personally to do a quality service at the head of their particular professions. There need be no fear that this will anaesthetize the spirit of self-sacrifice. The true artist or scientist surrounded with tools requisite for the achievement of exquisite beauty or the removal forever of disease infected parasites would be inspired not less but more to high degrees of selfless service.

The evidences of this doubtless will not be outmoded forms of piety or the size of the missionary's salary, which has always appealed to me as a kind of economic exploitation. But there will be other and possibly more exalted evidences of self-forgetfulness in the form of unremuneratable devotion and service in behalf of truth, goodness and beauty.

Somehow I could not drive from my vision, as I soared above those Caribbean clouds, the conviction that there are those who would support by smaller gifts and endow with larger ones missionary societies which see their tasks in high terms and prepare themselves to transmute money into quality service.

Has it been partly because missionary societies have been blind to this point of view that men and women of means and Christian faith have chosen to set up large foundations quite apart from religious influences for the purpose of carrying forward work rare both as to function and quality? Perhaps we have not carried our heads high enough in missions.

The Doctor Takes a Rest Cure

By THE DOCTOR'S WIFE

SO the Doctor doffs his coat for his dressing gown. . . .

Having acquired a bad cold, the Doctor decides to take a day off and recuperate. He arrays himself in his dressing gown and retires to his study with a huge mass of correspondence before him in order that no time should be lost on the way to recovery.

Promptly at nine o'clock three Brahmin women and a small boy arrive. Being old friends the Doctor decides to see these people only. Thereupon follows a long conversation, both friendly and professional. One of the callers has lately arrived in Wai on a visit from Africa. She is a midwife and entertains us with stories of her activities in Africa. They leave after presenting him with a blue velvet sofa cushion on which a large white duck with a glistening glass eye has been embroidered. As it has rained night and day for twelve days and parts of our compound are under water, this particular bird seems a most appropriate gift.

The Doctor again goes on sick leave. Directly a Brahmin gentleman from the town arrives.

He listens carefully to my explanation and inquires, "Is he in bed?" I have to confess that he is not in bed and that I can take a message to him. The man is worried about his wife. The Doctor assures me he has no cause for worry, but to put his mind at ease decides to go out and say a few words to him. This done and before he can return, a delegation of villagers arrive.

"What we need is medicine," says the spokesman. "You gave it to us last time. Yes, of course there is another doctor, but we should get it from your hand only."

Then follows a lively discussion and they triumphantly withdraw with salaams and a note to the other doctor specifying the exact medicine to be given.

Much time has elapsed but the Doctor returns to his rest cure. In a few minutes a violent spasm of coughing on the veranda, the Indian door bell, as we call it, brings me to the door. The caller is resplendent in a red turban and gold earrings. He has with him a worried looking individual whom he introduces as "my aunt's sister's son." "I have brought him ten miles for an operation. His mind is all made up and he is ready." I start in on my old story. "But the Doctor is sick today. How can he do an operation?" Only to be reminded, "But the patient is all ready. He has not eaten anything all day."

This news penetrates the Doctor's study and brings him to the door. Certainly he could not have a starving man on his conscience. "Salaam, Baba. You have brought me a patient. But I am not well today. We shall see about this tomorrow. Yes, certainly you must eat today." Exit Doctor and patient.

But the curtain rises again all too soon. Two men this time. "Yes, we have heard. The Doctor is sick. But let him only come to the door that we may see his face." Who could resist an appeal like that? So the next meeting takes place.

After that there is an interlude, broken only by the arrival of a nurse and doctor to report the progress of certain cases. This interlude is well spent as the Doctor balances his accounts, finding the elusive two annas for which he has been vainly searching. This restful occupation completed, we have lunch, uninterrupted. I urge a little rest that the purpose of the day may not be forgotten. There are indeed a few minutes of unbelievable silence, to be ended by an insistent voice calling, "Postman, Postman." There is a registered letter requiring a signature and two other letters. The first letter contains the information that the executive engineer of the district will be calling this afternoon to discuss the matter of a drain to be built in front of the Hospital and the second reminds the Doctor that he had an appointment to take an X-ray at six o'clock this evening.

So the Doctor doffs his dressing gown for his coat and returns to the Hospital.

"Oh, Doctor," greets an old woman there. "It is good to see you back. . . . This place is not the same without you."

(Editor's Note: While the actors in this little sketch from real life are Dr. and Mrs. Walter F. Hume of Wai, India, it will be familiar reading to many other missionary doctors and their wives.)

Marathi Fathers Criss-crossed

On page 79 of the March HERALD, Samuel Fairbank was called Allen Hazen and vice versa. In self-defence we should explain that this mistake was not made by the editorial staff. Long ago the two photographs were wrongly labeled.

"You Would Have Been Thrilled"

By MILDRED WALDO HESS

Mrs. James Hess of the American College, Madura, India, gives the first news of the Centenary celebration of the Madura Mission of the American Board

YOU would have been thrilled could you have seen the great gathering that assembled in our College grounds for the Centenary meetings. And everything was so orderly that people remarked upon the fact that there must have been some real planning ahead in order to have things go along so smoothly. There were indeed committees of all sorts working throughout the year preceding the celebrations and details were planned with care, that was evident.

It is thought that the last night when Mr. Wolsted gave a cinema on the Life of Christ, there was a crowd far exceeding six thousand sitting on the ground. And yet hundreds of our village Christians had gone back home. But news of the picture had travelled through the town, and a large number of those who came were townsfolk from the Hindu and Mohammedan communities.

I wish you could have seen the Pageant. Parts of it were most appealing. The fact that we had built a huge out-of-door stage by projecting a section from a natural road which was raised above the athletic field where the audience sat added atmosphere that could never have been achieved in an indoor pageant.

Would that I had time to go into infinite details of the observances from day to day which appealed to us and the interesting conversations with students and teachers and villagers as to their reasons for wishing to give all that they could afford to help with the expenses of the meetings: a father or grandfather, or a mother or grandmother had found the Way of Truth through the friendship and help of some missionary of the past.

The Constitution of the Sangam

That followed on the fifteenth. Some of us were sorry that it was found necessary that day to elect the coöpted members to the new body, but its constitution plainly says that until they are elected no officers may be.

However, Dr. Graham duly performed his part of the ceremonies and we are now ready to face the second century in a new relationship one to another. One interesting thing about this *Sangam* is that out of forty-one members eighteen are women, and of those women ten or eleven are Indian. One of the men asked how so many women got on the august body, *but there they are!* Much to my surprise I'm one of the missionary members.

Addresses

In the afternoon of the first day the public meeting in the *pandal* under the chairmanship of Rev. G. P. James was addressed by the Sadhu Kochu Kunju of Travancore. [This part of the article is taken from the account written by Mrs. Hess and published in the *Madras Mail.*]

On the Church. At the same time at another gathering in College Hall, W. Scott Brown, Collector of Madura, presiding, Rev. Martin Taylor's paper on "The Church" was read by Rev. G. S. Devaparakasam of Batlagundu.

On Education. Principal Bryan S. Stoffer of the American College pointed out that the Mission had one school, the present Capron Hall School for Girls, which has had a continuous existence since 1835. "The old system of education in India had limited its benefits to the higher castes; its spirit was distinctly religious. The education introduced by the British government was strictly non-religious; all castes were entitled to its privileges. The Mission schools have attempted to combine the best in these two systems: a liberal education open to all castes and

classes and inspired by the religious ideal which has been the constant purpose of the Mission."

On Medical Service. Dr. Grace Kennett's paper brought out the fact that the Mission has had a doctor continuously only since 1859, a period of seventy-five years. The missionaries did not realize the need of a permanent doctor until an epidemic of cholera laid low eleven of their number of twelve. Twice since then has the medical work outgrown its quarters.

On Work for Women. "Not until 1867," said Mrs. Edward W. Wilder, "did the first invitation come to enter a Hindu home to teach the women of the house. It was a great triumph of the Gospel that educated Christian widows were accepted as honored teachers in Hindu homes where the widow was so often ostracized and despised. The need for a training school for such work soon became evident and the Lucy Perry Noble Institute was started by Miss Eva Swift.

On Industrial Education. Mr. R. Michael stated that for sixty-one years of the century there was no industrial effort. "The indigenous industries of the country were entirely in the hands of the illiterate artisans. As in other parts of the country, so in our district, the first attempts to deal with industrial education were made by missionaries who started schools in such trades as carpentry, blacksmith's work, weaving, and so on, for the instruction of Christian boys in their charge. . . . It is to Dr. John X. Miller that Pasumalai schools owe their preëminence in imparting practical education. Dindigul, Tirumangalam, Manamadura and Aruppukottai all have their industrial departments."

And Rural Uplift. "The Economic Improvement Association of the Mission, organized in 1922, Rev. C. E. Wolsted, Director of the Board of Control, has achieved much. It has established Christian Coöperative Societies, appointed Village Guides, and has a demonstration farm at Manamadura. An experiment is being tried in Land Settlement: men formerly day laborers have been settled on land they may cultivate on compliance with easy conditions; their children are placed under the discipline and guidance of a good teacher in a day school; the women are taught in night schools."

The Pageant

The crowning event of the first day was the out-of-door presentation of a beautiful pageant, "The Truth Is Marching On." People visiting the Mission from other areas of India remarked upon the impressiveness of the evening's performance.

The first part was historical. The first scene, "Candle Light in Mission Work," depicted the meeting on August 24, 1834, when the small group of four missionaries together with a former colleague of the Jaffna Mission officially started the Madura Mission. Dr. and Mrs. Banninga, Mrs. Flint, Dr. Saunders, and Dr. Wilder, taking their parts, wore the costumes of the period. One scene showed Dindigul giving tom-tom recognition to its first doctor. Another showed the so-called "Love Feast" when a group of caste girls ate with Mrs. Chandler, for the first time partaking of food outside their own caste. The storm of protest soon died down, and inter-dining in that school was not long delayed. One scene illustrated the famine of 1877 on the day when Dr. Washburn received money for relief from his homeland. The last historic scene showed what took place on July 8, 1908, when the foundations of church unity were laid.

The second part of the pageant brought the action up to the present time: Dr. and Mrs. Graham, as the Board's representatives, arriving at the home of a village pastor. After a Kallar dance by small boys and girls came a review on a large scale of the institutions of the Mission—the orphans in the Birds' Nest sang and acted out a Negro spiritual, "Little Children Git on Bo'rd."

Part three took a look into the future and in a series of tableaux suggested the ideal village of the next century.

A Day of Fellowship and Service

was Saturday, the 13th. Mr. D. Manickam, the Deputy Collector, presided at the public meeting following the morning communion service, and gave the address of welcome to the group of visiting delegates from other Missions and the Church Councils of South India and a few special delegates.

The first to respond to the address was Dean T. W. Graham, D.D., of Oberlin Theological Seminary, who is the official representative of the American Board at the Centenary. He extended the personal greetings of a group of retired Madura missionaries now resident in Oberlin, and read the message of the American Board. [This message will be quoted in part or as a whole in a future issue of this magazine. Ed.]

Dean Graham Constitutes the Sangam

The Mission Secretary, Dr. Banninga, read the statement of the transfer of authority and responsibility from the Mission to the *Sangam*. Dean Graham then confirmed the action of the Mission and constituted the *Sangam* by prayer. The election of coöpted members and of officers followed.

Dr. Banninga read the statement of transfer of the American College from the mission to its own Governing Council which was inaugurated the same day.

Dean Graham presided at the service of rededication Sunday afternoon and preached in the College Chapel at the final service of the day.

Sunday evening marked the close of the Centenary meetings of the Madura Mission. It had been a day of worship and inspiration.

Charles C. Merrill—An Appreciation

By JAY T. STOCKING

BY the time this issue of the HERALD appears, Dr. Charles C. Merrill will have relinquished his office as Secretary for Promotion of the Commission on Missions and will have assumed the position of Secretary of the Board of Pastoral Supply.

Dr. Merrill may well look back upon his long period of service with the Commission with great satisfaction. It has been a period of prodigious labor for him and of decided advance in the unifying of our missionary enterprises. And in this unification he has played a leading part. The activities of his office have been exacting and the details bewildering. They have demanded a calm spirit, a clear head, and constant attention. As a Chairman of the Commission on Missions, I have been little less than amazed at the meticulous care with which these details have been handled and agendas prepared.

All the while Dr. Merrill has been faced with yet greater exactions. He has been liaison officer among many groups during a time of change and transition when such an office has required tact, broad sympathies, good nature, and understanding. We have been fortunate in having as this officer one of Dr. Merrill's spirit.

During the time when new machinery has had to be set up, geared, and regeared, the eye of the Secretary has been steadily fixed on the great end of all our labors, the advancement of the cause of missions. There have had to be new plans, new methods of approach, new interpretations, fresh visions. And Dr. Merrill has been tireless, intelligent, and resourceful in meeting the needs of the situation. He has realized that the adequate support of our work not only calls for new methods and concepts but depends upon a vigorous religious life in our churches. He has constantly reminded us that our giving must be rooted in Christian experience and nourished with prayer. He has kept before us the feeling that the spirit of Jesus is the one thing needful, the one possession without which all our methods and machinery will be futile.

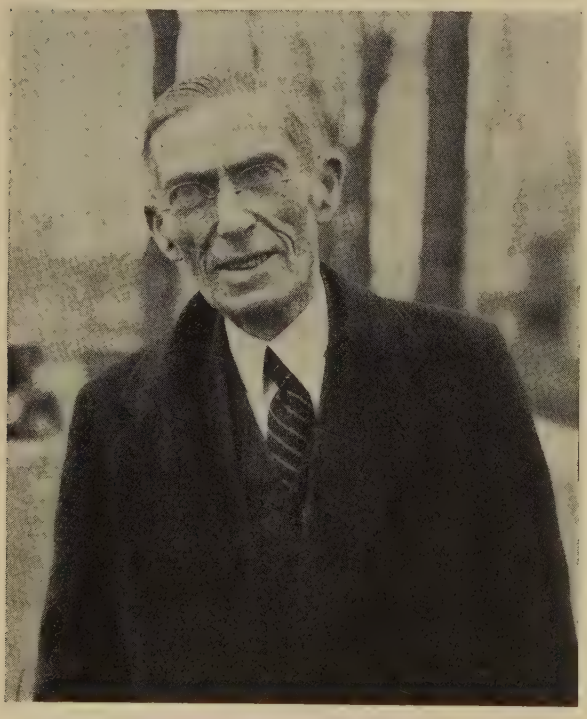
One of the most spontaneous actions at the recent meeting of the Commission on Missions in Evanston was the quick and unanimous rising to their feet of the great company present to approve the generous, but not too generous, resolution in appreciation of Dr. Merrill's service. It was a great tribute to his spirit, his labors, and his achievements. It was more than a vote of appre-

ciation. It was an expression of great affection.

This is much too early a date at which to sum up and to assess Dr. Merrill's service to our churches. For there are new chapters of work ahead of him, and we hope long years, in which he will increase our indebtedness to him. To his new work he brings unusual qualities of mind and heart, and unusual knowledge of churches and ministers. In this new sphere we wish for him the greatest joy and success. Our churches have no more faithful, devoted, and efficient servant.

Secretarial Side-lights

The Director of City Work of the Church Extension Boards



Luman Royce

ALTHOUGH he is familiar with every nook and corner of our country, few of our national leaders have maintained their legal residence in one state more persistently than Luman H. Royce. He was born in Ohio, graduated from that breeding place for Methodist bishops and Congregational preachers, Ohio Wesleyan University, and was ordained in Ohio. For a few years during the nineties he strayed into Illinois, but soon returned. Since then he has gone many places, but when he turned his face homeward it was always towards Ohio.

From 1903 until 1918 Luman Royce made a unique record, holding three pastorates in succession on the same side of the same city, serving first the Westminster Presbyterian Church of Cleveland and then going to the Collinwood Congregational Church and later to East Congregational. As the last two churches are less than two miles apart, it will be seen that his parishioners had an excellent chance to check up on their pastor. The common saying around Cleveland is that Luman Royce's work "stood up."

While pastor of East Church he also assumed the executive secretaryship of the Cleveland Union. In this office he developed an unusual talent for disbanding churches in such a way as to do the Kingdom of God good. Under his leadership the financial assets, much of the membership, and a great deal of human energy, was conserved from organizations which had outlived their usefulness. Thanks to Luman Royce, Cleveland has been remarkably free from what has been aptly described as "ecclesiastical junk" —churches which lack the power to live or the grace to die. On the positive side, he was largely responsible for the establishment of the Plymouth Church of Shaker Heights upon its present superb site.

In 1918 Luman Royce found a truly "larger field of usefulness" when he became the city expert of the Church Extension Boards. In this capacity he has been a cross between a pioneer and a trouble shooter. When important new ventures were to be launched, such as the church at Coral Gables, Florida, Miami Beach, Florida, or Cleveland Park, Washington, the Director of City Work settled down for a period of months to do the job. When our churches in any city became baffled by the problems before them

Luman Royce would spend a number of weeks studying the situation and then bring in some sane and workable recommendations. When a congregation got into seemingly insuperable difficulties, usually with its debts, he would hasten to meet with them and discover a way out. During the boom years of the early twenties he gave much of his time to new enterprises; latterly his energies have been chiefly expended upon emergency situations which have arisen as a result of building operations.

"Wise in counsel" is perhaps the best way to describe Luman Royce. His is not an "impressive presence" in the usual sense of that term. He goes about quietly and most unobtrusively. His attitude towards "publicity" verges on dislike. No secretary has had his picture in the paper less frequently. Yet his words have astonishing weight simply because of the wisdom that is in them. Perhaps the nature of his service can best be described in the words of the pastor of a prominent New England church:

"It was a difficult thing which we asked you to accomplish and it seems to me that you did it with rare wisdom and tact. What we needed most was a new view of our problem from the vantage point of an experience like that which you have had. I am sure that we are in a much better position now to solve our problem than we could have been without your counsel. In fact you injected a kind of spirit into our state fellowship that was just what we needed at this time."

For many months Luman Royce has been missing from our gatherings because of his health, but a joy of the recent mid-winter meeting at Evanston was to see him about again.

The Greatest Adventure

Stanley High, in one of his coast-to-coast N.B.C. Saturday night broadcasts on "Religion in the News," calls for the best kind of a great crusade

UNQUESTIONABLY, the foreign missions enterprise of the Christian Church is the greatest adventure in neighborliness in all human history.

Right there I can almost hear the radios begin to tune off. You don't want any missionary talk in your Saturday night diet—or anywhere else for that matter. Well, that's too bad for both of us—but it's worse for you. This newspaper is run on the assumption that religion is one of the major forces in making the history of our world. There's no place where religion in our world has made more significant history than on the mission field and nowhere where Christianity has been more Christian. Moreover, it's my guess that no other modern movement has upset so many apple-carts.

In the beginning it was opposed, for just that reason, by a lot of the men who owned a lot of the apples. Back in 1789 when William Carey announced his plan to go to India as a missionary, everybody that had a finger in the Indian economic pie condemned him in good, round and not always printable language. The English East India Company—which had the biggest finger of them all—raised a terrible uproar. Here's what its directors said:

"The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck fanatic. Such a scheme is pernicious, imprudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy. It brings the safety and peace of our possessions into peril."

The Why of Indian Nationalism

And, of course, that's just what it did. One hundred and thirty-eight years after that declaration I sat, one day, in the Ashram of Mahatma Gandhi across the river from the Indian city of Ahmedabad. The little man—seated in front of me, crossed legged, quietly twirling his horn-rimmed spectacles—was the incarnation of a

movement that was shaking the British Empire to its foundation. I had a note book full of questions. One after another the Mahatma was patiently answering them. I finally got to this one:

"How do you explain the rise of Indian nationalism?"

"That," he said with his toothless smile, "is a long story. But probably the most important chapter in that story is Christianity. The Christian missionary—for more than a century—went up and down through my land preaching a gospel which meant nothing at all unless it meant equality and freedom. Your missionaries planted the seeds. Nationalism is one of the fruits."

"Now We Have to Pay Ten!"

In Central Africa I once met a European trader—one of the large apple owners. He opened up on the missionaries.

"Why good people," he said, "give good money to support them is beyond me. They are bad for the natives and bad for the whites. When they go in wages go up and unrest develops. Up country, before the missionaries established their schools we could get laborers for three shillings a month. Now we have to pay ten. The natives are being spoiled by too much religion."

A few weeks later I saw the spoiling process in operation. It was Sunday morning in a mission station in Portuguese East Africa. A Negro choir led a great native audience in the singing—in their tribal language—of this old song:

"I'm the child of a king,
The child of a king,
With Jesus my saviour
I'm the child of a king."

Well, as I say, that's an old song. I can remember it from the days in my father's Methodist churches in Nebraska and Wyoming. But out there in the African bush that song was a revolutionary document. Those Africans knew about kings. They had them strewn all over the place. But there they were, proclaiming themselves as children of *the* King. That meant that—sooner or later—they'd begin to demand better wages, greater freedom, more extensive human rights—in short, that they'd insist on having an earthly treatment in keeping with their heavenly status. No wonder you can hear the missionary damned at the long bars of all the European clubs from Cape Town to Shanghai.

So when you tune out on foreign missions, you're simply tuning out on one of the biggest forces back of one of the big movements with which you and your children will have to deal.

The Laymen's Dynamite

If missions have started revolutions, they have had a few on their own account. But Protestant missions—in all their history—have had none to compare with that which began, last year, with publication of the Laymen's Missionary Report. On the evening of January 7, 1930, a group of prominent ministers and laymen, from seven different denominations, met in New York City. They were men and women who had put time and money—a lot of both—into the enterprises of the Christian Church around the world. They were not outsiders nosing into a field they didn't know anything about. They were stockholders in an enterprise that appeared to be threatened with bankruptcy. And they wanted to see the balance sheet of the business.

Well, they saw it. They pigeonholed their own activities and went to Asia. What they brought back made a large book. It has also made a large controversy. For these inquiring laymen declared that the time has come for the Christian missionary to call off his fight with the Hindu, the Moslem and the Buddhist. The next big religious conflict they said, won't be between religions. It will be, rather, between all of those who believe anything and that rapidly increasing number of people who believe nothing. In such a situation, religion can't stand the luxury of a civil war. It has a bigger fight on its hands. And the thing to do—so the report continues—is for Christians to make every possible alliance with non-Christians in order that faith may present something of a united front against secularism, materialism and atheism.

That, of course, was theological dynamite. But there was more explosive to come. The

place to begin this revolution, said the laymen, was not in Asia but in America and in the various denominational missionary boards. So they outlined ways and means for cutting down on denominational overhead, for the cutting out of denominational competition; for the establishment of a missionary code for the churches.

Well, all this, of course, made a great denominational uproar. There were speeches, articles, meetings without number. Almost everybody agreed in principle. But hardly anybody did anything in practice. The churches were still operating, apparently, on a laissez-faire system—with no intention of giving up their rugged denominationalism.

The American Board Sets the Pace

Now, after a year of meditation, fasting and prayer, at least one denomination has made a move. The Congregational Church, through its American Board of Commissioners for Foreign Missions, has taken over the Laymen's Report as a charter for the remaking of its own program. It proposes, as the report recommends, to call off the war with other faiths and, henceforth, to coöperate with any and all comers who are ready to engage in the struggle against unbelief. More than that it calls for an end of the old every-church-for-itself school of competitive Christianity. It is ready to join with any other denomination in a united missionary administration at home and abroad; to lose its denominational identity in order to gain Christian unity. And that move of the Congregationalists is likely to be historic. With one church already on the move, a lot of other churches will find it embarrassing to continue to stand still. This newspaper doesn't generally go in for prophecies. But it can't pass up the chance for this one. It's our prediction that 1934 will see—among the churches of American Protestantism—a revival of the now moribund movement for unity. With the pace having been set by the American Board, we'll see—in other quarters—a demand, too strong to be resisted, for the acceptance of a New Deal which, in the field of religious competition, will begin to accomplish what the NRA is already accomplishing in the field of economic competition.

Mr. High Adds a Postscript

And here's a missionary postscript. New York is a city of shows—big, small and in-between. Well, right at present, the biggest show in town isn't the auto show. That finished last week. It isn't the six-day bicycle race in Madison Square Garden—if there is one. The biggest show in town is missionary.

Sometime ago the Roman Catholic Society for the Propagation of the Faith laid plans for a modest exhibition of its activities. To house it, the Society arranged to use the relatively modest dining-room of the Commodore Hotel. Last week the exhibits were moved in, and catalogued, the exhibitors assigned to their booths and the doors thrown open.

Well, the first thing they had to do was to call out the police reserves. Word got abroad and delegations poured in by the ten thousand—not only from New York, but from Boston, Pittsburgh, Bridgeport and Trenton. The authorities had to put a limit on the attendance—fifty thousand per day. Children from New York's 400 parochial schools swarmed to the Commodore in such numbers that the quotas had to be cut to 10,000, and, when that didn't relieve the congestion, to 3,000. And all this to see exhibited the work of the Dominican Fathers in China, to hear Father Hasson tell of his work among the tribes of Southern Nigeria; to look at the statuary which portrays the ministry of the nuns of the Franciscan Missionaries of Mercy among the lepers; to crowd around the booth of the Catechists while one of their number recounted the story of their Christian service in the adobe huts of the Mexicans in Texas, New Mexico and Arizona. I tried to get into the Commodore dining-room a day or two ago. I couldn't make it. The place was as jammed as Times Square at a rush hour.

And that crowd, remember, was out to see neither a king of jazz nor a queen of Hollywood—but to look at an exhibition of the work of Christian missions.

Our Churches in Social Action

By HUBERT C. HERRING

How the Social Relations Department came to be and what it seeks to do

THERE may be nothing new under the sun, but the first preachers of the social gospel were received with ill-concealed alarm. Washington Gladden, Walter Rauschenbusch, Josiah Strong and Graham Taylor—these were among the men who began years ago to prophesy "The Next Great Awakening"—to borrow Dr. Strong's phrase—which they confidently believed would come to the Church when it rediscovered Jesus' central emphasis upon the Kingdom of God. These men were matched by other men in the social sciences who were emphasizing social solidarity and who were insisting upon the principle, ever old yet ever new, that no man liveth to himself nor dieth to himself.

Birth of the Social Gospel

The social gospel was born of the industrial age. Machines were making men rich in the last decades of the nineteenth and the first decades of the twentieth century. America waxed fat, and did not know that the machine which gave life had in it the secret of its own undoing: The leaders of those decades did not understand that the machine which produced more goods with less workers would end up by producing so much, and employing so few, that there would be no one left to buy the goods so finely produced.

The machine was accepted as a god, but in the end turned out to be something of a monster who in turn would have to be tamed. The transformation remained to be discovered in the years which followed the great war. But there were some who faintly sensed this sequence, and among them were the preachers of the social gospel. These men saw that the machine civilization which was so blithely created must be challenged by the Gospel. They demanded the application of the principles of religion in social and corporate terms.

The program of social service was given little official recognition in church circles until 1907. In that year, the Presbyterians organized a department of Church and Labor, with Charles Stelzle as its head. Bitter antagonism met his efforts. Harry F. Ward, among the Methodists, secured the adoption in 1908 of the "Social Creed of the Churches," and a little later on this "creed" was officially accepted by the Federal Council of Churches. Walter Rauschenbusch and Samuel Zane Batten of the Baptists were working to arouse their constituency.

When Congregationalists Officially Sanctioned the Social Emphasis

The first step towards giving official Congregational sanction to this new emphasis upon social religion was made in 1908. A convention was called to meet in Detroit in April of that year for the organization of a Congregational Brotherhood. Here, for the first time, the social note predominated, with such spokesmen as Graham Taylor, Washington Gladden and Victor Loring.

It was out of this group that the demand grew for a denominational program of social service. This crystallized in the action of the Congregational National Council in the Fall of 1910, at Boston, in establishing a Social Service Department. In the beginning this was a part of the Brotherhood program, and the new Social Service Department was formally launched with Henry A. Atkinson as secretary. He had been pastor in Atlanta, and came to his task with much enthusiasm for the cause of making the social emphasis effective through the ministry of the church.

The department continued under the aegis of the Brotherhood for two years, when it was transferred to the office of the National Council in Boston, and Dr. Atkinson became an associate of my father, Dr. Hubert C. Herring, who was

at that time the general secretary of the National Council. This arrangement continued until 1915, when, at the council in New Haven, the work of social service was assigned to the Congregational Education Society.

In 1918 Dr. Atkinson retired from his position at the head of the Social Service Department to become the executive of the Church Peace Union, founded by Andrew Carnegie. His successor was Dr. Arthur E. Holt who held the position for a term of five years, until he resigned in 1924 to accept the professorship of social ethics in Chicago Theological Seminary. The present secretary was installed in 1924.

The Commission on Social Relations

Parallel with the department of the Education Society, the Commission on Social Relations has been maintained under the National Council. This Commission has worked in close coöperation with the department. One of its most notable projects was the preparation of "The Statement of Social Ideals" which was adopted by the National Council in Washington in 1925. The chairman of the commission at that time was Mr. John Calder, an engineer of long experience. Mr. Calder has for over ten years contributed much time and has spoken in hundreds of churches across the country.

One of the hopeful developments under Dr. Holt's leadership was the organization of the Women's Committee with headquarters in Boston. Anna Estelle May served for several years as the executive of this committee, and was succeeded by Hannah Hume Calder. Mrs. Lucius H. Thayer was the chairman and gave generously of her strength and ability. This committee was two years ago reorganized as the New England Regional Committee on Social Relations. A similar regional committee was organized in Chicago and has been operating with great vigor and intelligence under the guidance of Mrs. George R. Wilson.

Record of the Department

The department of social relations has therefore a record of twenty-four years. The meaning of these years may be summarized under:

The creation of concern. Churches are by nature to a greater or less degree insulated. A suburban church is set apart from the toiling city slums. A New England church does not know the race question of Alabama. A California church is ignorant of the bitterness of the industrial struggle in Pittsburgh. It has been the consistent program of the Department of Social Relations to do whatever can be done to provoke concern upon the part of church people in every type of social need. All those who have been secretaries in this department have given much of their energy to the business of writing and speaking upon the more pressing social ills of our times.

The dissemination of information. From the beginning the department has sought to make available to ministers and program makers the best available literature in the whole field of social relations. Miss Katherine Terrill, research secretary of the department, is doing an excellent job in disseminating the best material on the whole range of social thinking. She edits the

Social Relations and Missionary Education Get Together
Helen Murray and Ruth Seabury

monthly bulletin of the department, *Church and Society*. Miss Helen Grace Murray, another secretary of the department, has charge of the contacts with the state and local committees on social relations, and through the monthly News Letters keeps the members of these committees abreast of the immediate developments and demands for action. The department welcomes all opportunities to serve the churches in this field.

The program of education. The social relations program must be worked out as part and parcel of the whole religious education program of the churches. The effort has been made, and with considerable success, to incorporate the material on social relations in the educational curriculum of the local church. The department has been responsible for placing much social material in the publications of the Pilgrim Press. Discussion groups have sprung up everywhere, and the interest in the question of the churches' social responsibility grows apace.

The program of action. Stress is laid upon the obligation of the churches to put their weight behind every movement for social and industrial and racial justice. The child labor amendment is a case in point. In many of the states, the churches have rendered effective service in pressing the claims for that measure. In other states, the interest has been in prisons, in racial justice, in specific pieces of social legislation. The churches are just beginning to learn how powerful they can be in moulding public sentiment.

All these things are but a faint beginning. In these days of rapid social change, with the whole structure of society in the crucible, it behooves the church to think long and hard on its share in the process. We can no longer view social change as an elective to be discussed quietly and reflectively. Social change is upon us. The foundations of our capitalistic-mechanistic order are shaken. The social and economic arrangements under which our children are to live no man can prophesy. Now is the time for the Church to take its stand for those human values which are of the essence of religion and to demand their safeguarding in whatever social order may be evolved.

David Bacon, Pioneer

By HARRY R. MILES

How the father of Leonard Bacon opened new paths in Michigan

BEFORE the Revolution, Connecticut churches had become concerned for those who had migrated from the colony to the banks of the Connecticut and Mohawk rivers. These families had formed settlements in Vermont and New York, and were beyond the influence of the preached Gospel. The first effort to reach them was by individual churches loaning their ministers to go on four months' horseback tours, while the congregations took up collections to send these missionaries to "the settlements in the northern and western parts of the United States." Men on these four-months' circuits were paid $4.50 per week for their services and expenses, with $4 more for supply of their pulpits.

It soon became evident that the western frontier of the United States was being extended farther than the circuit which a minister on horseback could cover in four months. Only permanent workers could keep pace with the advancing settlements.

The Oldest Home Missionary Society

The Missionary Society of Connecticut was organized in 1798 to "Christianize the heathen of North America and to promote Christianity in the new settlements of the United States." This is the oldest Home Missionary Society, and its first work was in New Hampshire, Vermont and New York.

When the Connecticut churches learned that the Indians along the Ohio River and Lake Erie had been so corrupted by white traders that it would be useless to attempt anything with them,

it was decided to establish a mission west of Lake Erie. In August of 1800 David Bacon was sent from Hartford to explore this region and report on locating a mission. He went on foot and alone as far as Buffalo, making about twenty-five miles a day, and sailed from there to Detroit where he preached the first Protestant sermon. He found that the tribes near Detroit were so degraded by liquor as to be hopeless, but he thought there were promising fields beyond the white settlements.

The First Home Missionary

On returning to Hartford in December he was ordained and given a permanent appointment as a missionary. He married Alice Parks of Lebanon, and, in February, 1801, they set out for Michigan in a sleigh, accompanied by her younger brother who was to be company for Mrs. Bacon while her husband visited Indian tribes. The snow left them in western New York, and they traveled the rest of the distance with two horses by the ride-and-tie method. The man with the horse would ride ahead, tie his horse and then walk on until overtaken by the other two.

Bacon began work on a salary of $1.10 a day, out of which he was to pay the cost of the journey, purchase his outfit, build his cabin and meet all expenses of the mission. This was increased by the gift of $100 a year from a man who became interested in the mission.

After some attempt at work with tribes not far from Detroit, Bacon sought to reach Indians unspoiled by the whites by going to Mackinac Island. He attempted to train a few promising Indians to become leaders of their people, but he soon found that conditions in Mackinac were similar to those in Detroit. The island was headquarters for the fur trade of the great regions to the west and north, and whiskey was exchanged for furs. Most of the Indians were intoxicated half of the time and they never were all sober. The whites did not sympathize with Bacon's work because they wanted wild Indians as hunters, and found it profitable to deal with the Indian through his appetite for "fire water."

He Considered a School Necessary

At the end of two years Bacon saw that the only way to proceed was to establish a school away from Mackinac and the whites, where he could teach the Indians agriculture and trades that would replace hunting as an occupation. He asked the Missionary Society for a school.

Connecticut people wondered why he spent so much money. They had expected that he would get his living from his gun and garden and were surprised when he wrote that nails cost fifty cents a pound and that other frontier prices were on the same scale. On learning the expense of frontier living and Bacon's enlarged plans for his work, the Connecticut churches felt that the enterprise was beyond their powers, and ordered him to return to New Connecticut, in Ohio, where there were four hundred Connecticut families. Twenty years later a Presbyterian minister repeated his experience at Mackinac. After he had built a school he was obliged to give up his work because the Indians could not withstand the bad influence of neighboring whites.

On his way back to Ohio Bacon went to Detroit. Finding no other transportation he put his wife and baby boy in a canoe and paddled them two hundred miles along the southern shore of Lake Erie to Cleveland. The baby, Leonard Woolsey Bacon, became pastor of the First Church, New Haven, and professor at Yale Divinity School. He is most widely known as author of the hymn

> "Oh God, beneath Thy guiding hand
> Our exiled fathers crossed the sea."

His Plan Has Since Been Followed

The hard experience of Bacon revealed how missionary work among the Indians must be conducted. Schools teaching agriculture and other handicrafts is the method that has been generally followed by the churches. Bacon opened the way for his successors. He was right in his plan, although not given the opportunity to carry it out.

Bacon and his wife in their heroic work at Mackinac present a picture to be remembered. Living in a little log cabin, ten by fifteen, roofed

with bark and without windows, they were undiscouraged and undaunted. When the morning and evening meals were bread and tea, Mrs. Bacon wrote: "I have many times thought that it was pleasant to be in the situation of the poor widow who was about to bake her last cake. I love to be immediately dependent on the Heavenly Father for my daily bread. He is the best Provider."

Our early home missionaries offered high examples of the Christ life into which they led others.

A Russian's Romantic Career

By LILLIAN PICKEN

THE best thing that has happened to us in Satara is the coming of Dr. Maria Korchagina with her long years of medical experience, her great love of Indian people, and her untiring devotion to work among the poor villagers. She is a rare soul, with a romantic history. We are more than fortunate to have her in Satara Friendship Centre. "It's an ill wind that blows nobody good," and when Ahmednagar Hospital had to suffer a reduction of its staff because of cuts from Mission appropriations, we in Satara were rich in the acquisition of this wonderful friend and helper. I hope she will forgive me if I give you a brief glimpse of her adventurous past.

Her War Service

Daughter of a wealthy merchant in Moscow, she had trained as a doctor and served her internship before the war broke out. She volunteered at once for service and was put in charge of a hospital train with a capacity of 600 wounded men. But this did not suit her and eventually she worked her way up to the front line hospitals, moving forward each time the armies advanced, until they were on the borders of Persia. Orders came through for a Cossack regiment to cross the passes of the mountains and join up with the British in Mesopotamia. Dr. Korchagina applied for the post of medical officer in this regiment, and although there were several medical men who also applied, she was given the post. She and two nurses, one of whom was a Russian Princess, were the only women in the expedition. They rode horseback all the way, carrying their wounded on litters swung between horses, fording rivers by swimming their mounts through the streams, facing danger and hardship of every sort. When they reached the British headquarters in Mesopotamia, nothing was too good for them. They were feted and decorated and acclaimed on all sides. Among other decorations Dr. Korchagina received the Cross of St. George. Then, in dead of winter, they made their way back over the snow-clad mountain passes, guiding a British regiment, only to find the Bolsheviks in possession of the border. They embarked on the Black Sea and got round behind the Bolshevik lines, where she again was put in charge of a hospital train, this time with nearly twice as many wounded men in the same accommodations. Many of the men came down with typhus fever. The train was shunted from city to city, heading for one place, only to find that the Bolsheviks had captured it, then pulling out and heading for another city.

Often she would have to go to the Mayor of a city saying, "I have no food or supplies for these sick men. You must furnish what we need." She always got the supplies. Her nurses too, came down with typhus. The Bolsheviks gradually hemmed them in and pushed them back and back until at last they were taken off by the Allies in transports on the Black Sea. Then she succumbed to typhus fever and was unconscious for a month. When she became conscious again she was in a Russian refugee camp on a small island. She says: "We had nothing but the clothes we stood up in, but we embroidered the gunny-sacks we lay on!" Sometime later the camp was moved to Salonica, where Dr. Korchagina and a friend taught hygiene in the

schools and looked after the health of the refugees.

Her Service in India

Meantime, out in India there was great difficulty in getting women doctors for the American Board's hospital at Madura. Through the help of Lady Willingdon, Dr. Korchagina and her friend were secured for the staff of that hospital, and in 1926 she landed in India, able to speak only two sentences in English—"The sea was

Miss Bjornstad, R.N., Dr. Korchagina, Dr. Maturabai and Student Nurses, Ahmednagar Hospital

calm. The sky was blue." For two years she served in Madura, then answered an urgent call to the Ahmednagar Hospital for Women and Children, where she served for five years. Now she is living in the Wee Hoose in Satara, making glad the whole country-side with her jolly good humor and tireless service. She has acquired a remarkable command of English, and although she has never been given a chance to study Marathi she is rapidly learning to make herself understood in that language. The Indian people love her very much. Within a week of her arrival the word went round like fire, and the dispensary was crowded. Just now, in the midst of a bad epidemic of bubonic plague that is sweeping the Satara City and District, she is busy inoculating hundreds of men, women and children against the dread disease.

Three afternoons of every week she works out in the villages, once a week joining up with Miss Ridley of the Wai Hospital in a new experiment in public health work in the village of Kautha. Although she has always had a hospital to work with and must feel keenly the lack of proper equipment in our little dispensary at the Friendship Centre, she has pitched in with a will, to make the best possible use of the tools that she has. And "Streak," good old "Streak o' Dawn" is constantly on the road on his errands of mercy, even more effectively than when I was in India myself. Can you see how very happy I am because of Dr. Korchagina's coming?

And Now?

Perhaps I should explain a little for the sake of those of you who are new to our family of lovers of Satara, just what it is all about. I used to ride a bicycle in the Satara District many years ago, sometimes as many as thirty miles a day, supervising schools and other kinds of District Mission work. I could not bear to see so much suffering and not do something about it. That was the beginning of the social service work now centering in the Satara "Friendship Centre." The American Board was very sympathetic from the beginning, but said, "We have no money to put into such new work; if it is to be undertaken you must finance it yourself." They permitted me to raise six thousand dollars for a building, and have sanctioned my raising nine thousand rupees a year for the upkeep of the work (which sum includes Dr. Korchagina's salary now) but I am to try to find this money without tapping any of the American Board's resources. God has been wonderfully good in giving me friends who have kept up their subscriptions to the work even through the depression; I feel sure it is His will for the work to go on, and I am deeply grateful to every single one of you who has continued to support it with your prayer and loving gifts. The rate of exchange at present makes it harder for us as for all mission boards. Nine thousand rupees now equals thirty-six hundred dollars. But I am sure it will all come in before the close of 1934.

There's No Code for Principals

By RUDOLF HERTZ

What the head of Santee Indian School did on Wednesday, November 29, 1933

A. M.

6:00 Rising bell. We have two guests at the house, Rev. and Mrs. Innis Jenkins, of the Episcopal Mission here at Santee. Their house burnt down yesterday, so they took refuge with us.

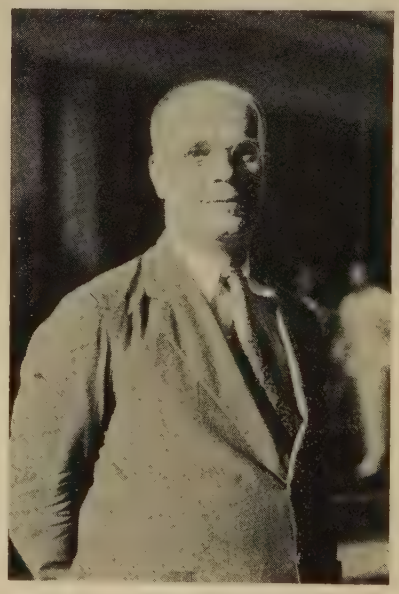
6:45 I go to the dining hall to conduct prayers with the faculty and students. Lately I have been reading one verse a day from the Book of Proverbs, and making a few comments about it. Today's verse is "The spirit of a man will sustain his infirmity; but a broken spirit who can bear?" I emphasized the need of "spirit" and the source of it. Right after breakfast our Dr. Rorer told me that Stacey's eyeglasses needed fixing, so I arranged for her to go to Niobrara to see the oculist who comes there today from Norfolk, Neb. Dr. Rorer also told me that she would like to have me secure a report on the X-ray which was taken of James' chest in Minot, N. D., some time ago. I saw Miss Cate, the girls' matron, and Miss Holderread, the dining-room matron, to arrange for Stacey's absence this morning. Stacey works in the laundry from 8:00 A.M. to 9:40 P.M., and another girl must take her place.

7:15 Breakfast in our house.

7:45 I arrive at the office and fix the furnace fire. A telephone call to Niobrara informs me that Dr. Perrigo, the oculist, has not yet arrived, so Stacey can't go till later. The next job is to finish correcting some papers of my Social Science class. We visited the Santee public school last week, and I asked them for a report on what they saw and heard there. Mr. Harry Leigh, our engineer, comes in to make arrangements for a trip to Springfield, S.D., the little town across the river from us, where he is going to call for our mission car, which has been overhauled.

8:00 Mrs. Fowler, my secretary, arrives in the office. Isaac comes in to order some clothing from across the river. He received $25 for clothing from Cheyenne Agency a few days ago. I send out checks today to the two men whom the Native Missionary Society employs. I am treasurer of this society which is supported by gifts from the Indian churches and women's societies.

9:00 to 11:00 I put in two hours of dictation.



RUDOLPH HERTZ

Here is a summary of the letters:—

1. To Mr. Case, our missionary on the Ft. Berthold Reservation, enclosing two, and answering several of his inquiries, especially concerning sex education.
2. To a pupil whom we had to send home informing him that the faculty voted yesterday that we would consider his application to reënter Santee next fall if he did well this winter.
3. To the father of one of the smaller boys

inquiring what has become of the overcoat which the boy had last year, and sending a summary of the matron's and teachers' reports on the boy.

4. Inviting a boy to attend our school. He has been in public school, in Niobrara, but had to quit on account of lack of funds. We can take him because there is one opening on the government contracts from the Santee Reservation for our school.
5. To Rev. A. F. Johnson, the Presbyterian missionary, giving him the names of four pupils, who joined the church last year, but have not returned to school this year, and urging him to see that they join their local churches.
6. Thanking an old lady for two pairs of woolen stockings she sent us.
7. To Simon Kirk, our missionary on the Rosebud, agreeing to the employment of a new missionary at White River, S. D., as recommended by Mr. Kirk.
8. To a reservation superintendent recommending that one of our pupils be allowed to draw fifty dollars of his funds at the Agency office, for a trumpet and for clothes and pocket money and assuring the superintendent that this boy will not ask for any more money during the rest of the school year.

THE BOYS ALSO WORK AT SANTEE

11:15 to 11:45 I teach the Seniors ethics. One of the pupils reads a paper on the American Red Cross. The class discussion is on forms of government. Just now we look for reasons in favor of a democratic form of government.

12:00 Back to the office. Open my mail. Among others, I hear from the following:—

1. From parents whose son has not written them for a long time.
2. A request to send a list of books and literature about the Sioux Indians and missionary work.
3. From Secretary George N. White, of the A.M.A., explaining that on account of the heavy cuts in our school budget, our Lincoln Day offering next February is to go to our own school.
4. A letter from Secretary Fred L. Brownlee giving details about the Retirement Fund for Lay Workers.

P.M.

12:30 Dinner.

1:00 to 2:00 Mrs. Fowler, my secretary, and I check a copy of a most interesting manuscript, which we are going to publish in the *Word Carrier*, our mission paper. It is entitled, "A Tableau of the families and single persons connected with the A.B.C.F.M. in the Dakota Mission during the quarter of a century from 1835 to 1860 with the boarding scholars." It was written in 1860 by one of the missionaries, probably Dr. Thomas S. Williamson.

2:10 to 2:50 I teach my class in Social Science. We are studying high schools at present and are discussing the seven cardinal principles of secondary education.

3:00 I am making these diary entries, then sign the salary checks for all our workers.

3:30 to 5:30 Opening missionary boxes, especially three boxes of books which an Iowa friend sent us.

6:00 Supper.

7:00 I am finishing these notes and am preparing my Thanksgiving Day address.

After "The Heat of the Day"

The story of some of the missionaries and missionary-minded saints who are now pensioners of the Board of Ministerial Relief

TWENTY odd years ago the writer was accustomed to sit in the chapel of Union Seminary and listen to the faculty pray "for those who are bearing the burden of the heat of the day." Before him lie the records of a number of men and women whose lives come within the limits of this phrase. Great were their burdens, and long did they bear them!

Here is a woman, whom we will call Mrs. T., whose service as wife and widow extended from Turkey to Kansas and back again to New England. She was born in 1860, and went out to Turkey as a missionary of the American Board in 1883. There she met her future husband, whom she married when both he and she returned to this country for their first furlough; but instead of going back to Turkey he served two churches in Illinois from 1889 until his death in 1893. After the loss of her husband Mrs. T. returned to Turkey with her small son for another six years of service during the troubled years from 1894 to 1900. During this period she established the Adana Girls' School and assisted in the organization of the public schools of that city.

With the growth of her son it seemed desirable for Mrs. T. to return to America for his education. Here she found employment under the Education Society, teaching in academies in Kansas and Missouri and for four years at Drury College at Springfield, Mo. Then for two years she served under the American Missionary Association at Pleasant Hill Academy. In 1911 she entered the final phase of her career as a worker among the Armenians under the Missionary Society of Connecticut. In this capacity she continued until 1925, when she was granted a well-deserved pension by the Board of Ministerial Relief.

Not quite so varied but equally devoted was the life of Mrs. M. She was born in 1851. In 1884 she was married to a missionary of the American Board in Peking, China. After twenty years of service he returned to this country in 1889. For ten years he filled pulpits in New England and New York. From 1904 until 1918 he was field secretary for the American Tract Society. He then retired with a pension from the Board of Ministerial Relief, only to die a year later. His widow has since received a small grant from the Board. She recently passed her eighty-third birthday. In her eightieth year she

wrote: "I never receive a check from the Board without thinking how thankful and glad my husband must be that I am remembered by the churches for whom and with whom it was his joy to spend and be spent for fifty years, twenty of them in pioneer work in Paotingfu, China, and thirty of them in home missionary and Christian literature work."

Here is another independent soul—a widow who supported herself by sewing and helping with housework until she was eighty-three years old. Concerning her husband she writes: "Mr. Y. was born in Ohio in 1848. He studied medicine in the expectation of making that his life work, but at the age of twenty-four decided to

enter the ministry and was ordained in 1874. Going to a parish in Kansas, he did much of the work of building a little stone church with his own hands. His ministry covered the entire county. In 1880 he took work under the Sunday School Union, and later was state evangelist for Nebraska. During this period he built ten churches. His last work was among the Cheyenne and Arapahoe Indians in Oklahoma."

Concerning Mrs. Y., the state superintendent wrote: "Her husband was always a missionary pastor, and she has nothing for her support. Her one son took care of her until his own health broke as a result of war service. She is a remarkable character, with iron in her blood, and labored beside her husband. As she is missionary in spirit she would not ask for aid unless there was real need. Her health is rather poor, but she is a person of great tenacity of life."

Not all of the octogenarians are women. Here is a man who is receiving his first pension check from the Board of Ministerial Relief at the age of eighty-eight! His story is simple—but most impressive. He was born in 1845, ordained in 1888, and entered upon the pastorate which he is just closing in October of 1894. He has never received "missionary aid," although it was repeatedly offered to him by the Conference, but has always been a missionary—at his own expense. For many years his salary has been $650 a year and house.

And yet his name and fame have spread through all the surrounding parts. For over a year he has been blind, only able to distinguish

between light and darkness. He has tried to preach even when he had to be helped into the pulpit by two people. Secretary Lewis T. Reed recently wrote to this aged veteran: "The Board of Ministerial Relief at its meeting Tuesday afternoon honored itself by making you a grant for 1934. The only regret that our Board has is that it cannot make a grant more in accordance with the service that you have rendered."

Wanderings and Wonderings

The Associate Editor of this magazine was born with the explorer's itch. As a boy he had a consuming desire to discover where all the street-car lines in the city of Chicago ultimately went to. In later years highways and time-tables have cast their spell upon him. He really enjoys figuring out how to get places. His present occupation of finding out what our churches are doing and then telling them about it affords him honest reasons for journeying to many remote and unusual places. Although his office is in the midst of New York City, his imagination is given to flitting about the country. It has seemed wise to the Editor-in-Chief to set aside a page on which his associate may set down his observations as he journeys about the land, and possibly an occasional thought—should he happen to have one. Nobody but the writer will be responsible for the opinions which he may express or the experiences which he may relate.

* * *

We hope that aeroplanes will not entirely supersede boats when it comes to sea travel. Much can be said for ships. In a prosaic day they arrive and depart in a fashion which still stirs the imagination. Trains stop and start, but ships still shove off with a splash and maneuver themselves up to their landing places with great skill. From the point of view of the traveler a boat is a grand and glorious opportunity to rest. You can stretch your legs and thus avoid the weariness of a train, but you cannot go far enough to tire yourself out. Then there is something very dependable about a boat. It takes a great deal to stop one. When every other means of communication between New York and Boston froze up, what are known as the "outside boats," which in winter go around Cape Cod, kept on running. Not even a snow storm can blockade the ocean.

* * *

Charles C. Merrill will be missed in New York. In a city of energetic people few men could excel him in the art of dodging through traffic or catching a train by the minimum number of seconds. On an island where the dollar is all-powerful few men gave less thought as to how much coin of the realm they had in their pockets. It is even alleged that upon occasion he has persuaded railroad conductors to accept checks for passage. But the greatest commentary on the good-heartedness of Charles C. Merrill is the number of humble folk who will miss him—the shoe-shine man with seven children, the curious characters who gather up old newspapers in the subway, the classmate in the Home for Incurables, the immigrant from a mission land to America who has been overwhelmed by many problems in his new home. There are so many people in New York that only the unusual ones are missed. As Charles C. Merrill moves to Boston we have just one fear—that his new task will not afford him sufficient excitement or permit him to roam as freely about our country as has been his wont. A man such as he ought not to stay put—even at 14 Beacon St.!

* * *

That Henry Churchill King was 75 years of age when he died on February 27th will be a surprise to many people, for his ruddy cheeks and bright eyes had given him a youthful appearance which continued even during his years of physical disability. Never did he look "old." And yet in some ways President King rose above the spirit of his times. At a prominent Rotary Club the writer once encountered a super-salesman of the sort that made millions just before 1929 who complained that Henry Churchill King was "a strange sort of man" to be head of an institution such as Oberlin. From the angle of Brother Babbitt this was so! President King was a better listener than talker. He never made a speech which was not absolutely necessary, but he gave unstinted attention to the addresses of other men. At the meetings of the American Board and the National Council he seemed happier when

sitting on the benches than when appearing on the platform as speaker or presiding officer. Possibly it was his ability to listen which won for him the confidence of so many men of both weight and wealth. They believed in Henry Churchill King, and revealed their faith by their gifts. President King did not use the arts of the conventional money raiser—and yet he raised millions in his own quiet way. But he was not really so Olympian as he appeared. We have it on unimpeachable authority that his secret sin was reading all of the popular novels!

The Pilgrim Fellowship of Congregational Christian Young People

By HARRY T. STOCK

APPROXIMATELY 180,000 young people are related to our Congregational Christian churches through church school classes, societies and clubs of many types and names. Their sense of fellowship has been strengthened through summer conferences, institutes, rallies, young people's councils and committees. In many parts of the nation they are organized into associational and state unions, congresses, federations and fellowships. There is an increasing awareness of our national unity. The Pilgrim Fellowship of Congregational Christian Young People is the name now given to this great company of youth; it seeks to express their unity of purpose and the pioneering spirit of young life within our Congregational Christian churches.

The word "Fellowship" has been chosen to indicate unity without uniformity or standardization. It represents an actuality and not a new organization.

Pilgrims are pioneers. The Christian Pilgrims of the twentieth century have an active faith in God who led and sustained the Pilgrims of other days. Their faces are toward the future. They concern themselves with the "unfinished tasks of Christianity." This they do in the spirit of those Pilgrims of other generations who founded churches in the new communities of the east, the south, the west, and who pioneered for social justice in opposition to the selfishness and paganism of their time.

This Pilgrim Fellowship seeks to express its loyalty to Jesus Christ by helping its members.

To make of their lives the best that they can be;

To serve their church that it may be true to the mission of Jesus in the world today;

To help to make their community and nation genuinely Christian;

To work for the brotherhood of all of the people of all lands.

In this purpose it unites with leaders and young people of other denominations who, in looking forward to the needs and opportunities of the immediate future, are projecting an interdenominational program under the tentative designation:

Christian Youth Building a New World

The six general emphases of this interdenominational effort are accepted as those of the Pilgrim Fellowship, namely: a new person, a new home, a new church, a new community, a new nation, and a new world.

The name and preliminary plan of action have been approved by the responsible agencies of young people's work in the states and by the Administrative Committee of the Congregational Education Society and of the Congregational Publishing Society. Future developments of policy and program will be through a co-

öperative process shared by the young people and their counselors.

The Pilgrim Program

Beginning in October 1934 a series of program suggestions will be provided for classes, departments, societies and clubs; these will be based upon the purposes printed in the preceding section. They will be made available through *The Pilgrim Highroad, The Bulletin of the Pilgrim Fellowship, Advance, The Missionary Herald,* and occasional mimeographed materials for state and local leaders. In making available these materials two principles are affirmed:

Every local group must build its own program in the light of local needs and responsibilities. No attempt will be made to impose a single set of plans upon these local groups.

All Congregational Christian young people should be united in common tasks and obligations. It is the function of a national office to suggest some of these and to provide methods and materials for local leaders.

Two additional facts will guide the Department of Young People's Work in its effort to assist the local units of the Pilgrim Fellowship:

Young people should share the total life of the churches. Part of their program is a departmental one, but part of it is in coöperation with the adult membership. A united *Christian* movement is much more needed than a *youth* movement.

Congregational Christian young people have needs and purposes common to the young people of all denominations. Every effort will be made to secure the largest possible coöperation, fellowship and organizational unity with young people of other churches—within communities and states and in the preparation of national programs.

Organization

The Pilgrim Fellowship relates all types of young peoples' organizations to each other, without seeking to determine the name or form of organization for these local groups. Classes, Christian Endeavor societies, Comrades of the Way, and independent societies compose the Pilgrim Fellowship. No effort will be made to standardize these local organizations or to change their names; they will not be urged to adopt a stereotyped program. The purpose is to improve the quality of work done by all.

When inquiries come from local leaders regarding possible forms of organization, information will be provided concerning the many types of departments and societies which now exist. In addition, suggestions will be made concerning ways in which the names of local or national pioneers or pioneer movements may be related to the organization to be developed.

Associational and state committees will be encouraged to develop areal fellowships as soon as they are ready for them. Specific suggestions will be furnished but there will be no disposition to standardize names, programs, or procedure. Nor will local or state leaders be advised to establish a denominational fellowship where an effective interdenominational young people's movement exists or where there is promise of such a development within the immediate future, unless it seems that the united program can best be achieved through the coöperation of denominational fellowships. The states and associations are the administrative units; the national office serves in an advisory capacity.

> When any man in his fight for clean politics, in his struggle for worthier industrial methods, in his contention for a finer quality of education, in his stand for more vital forms of religious faith, loses all thought of his personal advantage, he finds himself. If he reaches the point where he actually says in his whole bearing, "Blot me out if need be, but save those high ends which I am set to serve," there will come into his face also that "light which never was on sea or land."
>
> CHARLES R. BROWN in *Sermons I Have Preached,* Pilgrim Press.

Camera News

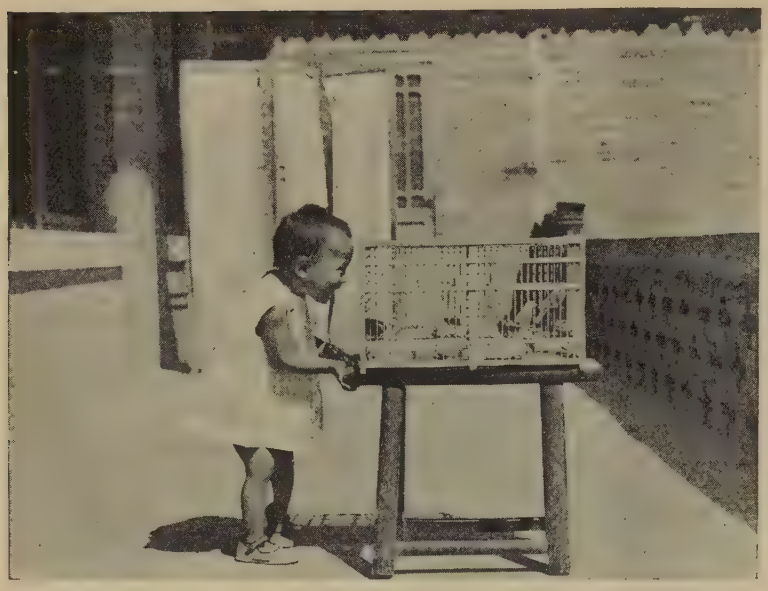
By Dorothy P. Cushing

A State-ly Quartet

Enjoying a close fellowship, these four State Superintendents gave the cameraman a chance to "shoot" them at the Mid-winter Meeting in Evanston. May we introduce those who need no introduction: (left to right) A. K. Voss of Minnesota, Robert J. Locke of Illinois (now pastor at Kalamazoo), P. A. Johnson of Iowa, and Theodore R. Faville of Wisconsin.

World Christians in the Making

Primary children in the Riverdale Congregational-Christian Church of Dayton, O., who, like thousands of other boys and girls, gather each week in church schools. One of the Education Society's functions is to develop methods and supply materials used in such groups.



Ooo-eee!

Which is the nearest we can come to the squeal of delight from little Eleanor Li as she views the canaries. She was born in Taiku Hospital, Taiku, China. Her mother died; her father, a tailor, who gives a major part of his time to Christian work, tried to care for her. Finally he brought her back to the hospital where she was cured of rickets. At present she is in an orphanage run by English Baptist nurses. Eleanor is but one of hundreds of these little ones who will live to call Taiku blessed.

Looking Toward the Sunset

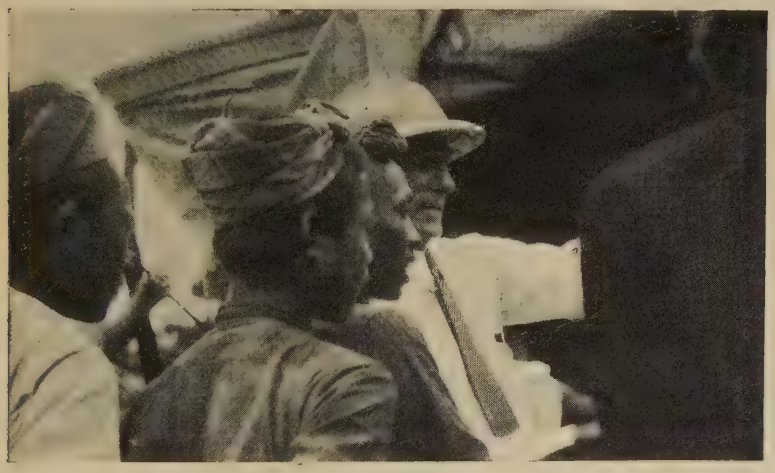
The "family" at Granger Homestead, Canandaigua, N. Y. All, save the Matron in the center, have given years of service to the Church. Thanks to the generosity of Miss Granger, the Board of Ministerial Relief is able to provide for them a home in this comfortable old mansion.

Cooperation

Five Japanese babies at the Leper Asylum in Kusatsu, Japan, conducted by the Episcopalian Board. This winter six Episcopalian girls at the Doshisha University, under the guidance of Miss Frances B. Clapp of the American Board, took these babies as their special project. They made soft flannel night kimonos and swaddling clothes for them.

The Family Goes to Church

—With accent on "the family." Everyone seems to be going to hear Max Webster preach at the Belle Creek schoolhouse in Powder River County, Mont. It is said to be a custom of that region not to begin church so long as there is anyone on the horizon who might be coming to the service—and you can see a long ways in that country.



"You see, all you do is . . ."

Dr. Frank C. Laubach of Lanao, Dansalan, Philippine Islands, is teaching a group of Moros from his literacy charts. His invention of an alphabet has unlocked the doors of literacy for an entire people. His charts are being used not alone in the Philippines for the various dialects there, but in many other parts of the world.

How Can They Stay Away?

Apparently they don't. Here is a happy group of third-graders in the Rogers Park Church, Chicago, Ill., working industriously through church school time and learning, as they cut and paste and, without doubt, asking hundreds of questions. The poster on the wall at the extreme left is headed "Helpers of Jesus." An Oriental village is modeled on the table at the right.

Listeners!

What a perfect description of these eloquent backs! Wherever Christian meetings are held in the villages, writes Mrs. Frank S. Tucker of Sachiquela, West Africa, who sends this picture, a scene such as this occurs outside the church. Anyone who has not yet signified a desire to come into the church is called a "listener." Note how baby is carried, a la papoose. Note also the hair dressing, including decorations of brass tacks. At out-of-door meetings often as many as one thousand hear the Words of Life preached.

Dos Amigos de Dios

Rev. Luis Rosario Nieves, of Ceiba, Puerto Rico, and his wife, who is a graduate of Ryder Memorial Hospital. He is the minister of the little church there. Ryder Memorial is eager to bring up its standards in nurses training and better its equipment. Five of its graduates are working under the auspices of the Rockefeller foundation which speaks highly for their training and abilities.

Lighting the Easter Torches

An Easter Candle-Lighting Service

MARION BALLOU FISK

"It is wonderful to be a Christian. It is wonderful to have a world with an Easter morning in its history."

E. Stanley Jones.

Decorate the room with flowers and Easter pictures. On the leader's table have a cross, or if preferred the open tomb may be represented. The cross should be at least two feet tall. The open tomb can easily be made of a box, covered with plasticene or clay. Making the cross or tomb may be a service project for some department of the church school. Before the cross or tomb should stand a cathedral candle, with twelve smaller candles, arranged in the form of a cross, eight candles long, with two on each side of the third candle for the cross-pieces. Each lady should be given a small candle as she enters.

Program

Hymn:—"Fairest Lord Jesus."

Leader:—From travelers to the Holy Land comes the story of the lighting of the Easter torches. Very early in the morning of Easter Day, while it is yet dark, throngs of people hasten to the church that has been builded over the Holy Sepulchre. They wait quietly in the darkness. Not even a whisper breaks the reverent silence as a priest passes through the crowd, and enters the place of the tomb. Presently the curtains part, and the priest reappears, bearing in his hands a torch, fresh lighted within the sacred place. Gone are the silence and darkness, as the hundreds of eager pilgrims press forward to light their torches.

> Then through all the streets and byways,
> Passing swiftly to and fro,
> Run the people singing, kindling
> Other torches as they go,
> Till the city grows resplendent
> In the early morning's gloom
> With the torches which were lighted
> At the Savior's empty tomb."
>
> (From "The Glory of the Garden.")

Their greetings to one another are the glad words, "Christ Is Risen."

Hymn:—"Christ the Lord Is Risen Today."

First Speaker:—Belief in Immortality is as old as humanity—a torch of hope that has burned through all the ages. Among all races and in all times has been the blind faith that the SOUL of man is enduring, that "the grave is not its goal.

> 'Dust thou art, to dust returneth'
> Was not written of the soul."

From the "Tombs of Kings" in Egypt, we see how sincerely this belief was held among the ancient Egyptians. To them the setting sun was symbolic of the soul after the moment of death, passing into the shades of Amenti. But they believed every human being had a spirit composed of two component parts, one a soul closely akin to our modern conception of the spirit, a spark emanating from divinity, while the other, "ka," represented the material life.

They believed that after death the soul passed before the gods for judgment, but since there were few who had lived worthily to enter at once into the Elysian fields, the soul must spend a period of banishment, of about three thousand years, that it might expiate its iniquities in purgatory before admission into heaven. While the soul was wandering miserably in this intermediate region, the "ka," or earthly part of the spirit, remained in the tomb, and needed the material things of life—food, drink, clothing and furniture. Therefore the mausoleums of the Pharaohs became royal palaces, the dwelling places of their "kas," until each soul, cleansed of its offenses, should enter the tomb, reunite with the body and earthly spirit; then this new and purified being would enter into the eternity of the Elysian fields. The tomb of Tutankhamen, when opened in November 1922, was found furnished with three golden couches, a quantity of dried meat, and every necessity of life.

Traces of the same belief are found in the customs of the Chinese, who burn food, clothing, and colored paper, representing money, at the graves of their dead.

The American Indians laid their dead warriors to rest, surrounded with the equipment necessary for the long trip to "The Happy Hunting Grounds."

It is not strange, then, that the ancient Jews believed in immortality, though they seemed to have a more spiritual conception of it than the pagan peoples. Read Job 19:26. Psalm 17:15. Daniel 12:2–3.

Second Speaker:—Jesus believed not only in im-

mortality but in the Resurrection, and tried to teach it to his disciples. Read Matt. 22:30–32. Luke 14:13–14. John 5:25–28, 14:2–4. The disciples could not understand the resurrection teaching, and we can imagine their bewilderment and despair, as they turned away from the cross and the sealed tomb. Their hearts must have echoed the last words of Jesus, over and over again: "It is finished." How long and hopeless that Saturday must have been! Read "The Resurrection," by Jonathan Brooks (*Congregationalist* and *Herald of Gospel Liberty* for April 6, 1933) or "Calvary and Easter" (found in *Quotable Poems*).

Sunday morning began as hopelessly as Saturday had ended. Gone was their leader! Dead was their friend! Vanished their hopes! Only a little handful of women had any activity to ease their pain, and in performing this loving service, they had the first joy of Easter morning. Read Mark 16.

Leader (lighting the cathedral candle):—Thus was lighted the first torch, whose gleams have shone down the corridors of time for nineteen hundred years.

Hymn:—"I Know That My Redeemer Liveth."

Third Speaker:—The resurrection of Jesus from the dead was no greater miracle than the change it made in the lives of his disciples. Bewilderment changed to confidence; cowardice to bravery. "The passionate message of the early Christian prophets was that Jesus had been lifted by God out of Hades, and set in place of power at God's right hand. From this place of power he continually poured into the lives of his disciples still on earth the influence of the mighty Spirit of God" (Bosworth).

This was the unique contribution that lifted the Christian faith above others, which only believed blindly in *future* immortality. The early preachers felt the necessity of proving the *continuing* power of Jesus, as a Messianic leader, "that Jesus of Nazareth is the *living* Lord, and *active* Savior of the world."

Paul reiterated again and again that unless the resurrection of Jesus were true, their preaching was in vain. Read 1 Cor. 15:1–8, 13–26, 51–57.

This was the torch which they received from their Master's hand, and straightway they began to "go into all the world, and preach the gospel to every creature." It was on the truth of a *living Christ* that they staked their lives—and lost their lives, but saved their cause. We are told that every one of the twelve Apostles, save John, met a martyr's death, and he may well be counted among the martyrs, since he was cast into a cauldron of boiling oil, but was miraculously saved.

Andrew preached in Scythia, and was crucified in Patrea, a city of Achaia.

Simon Peter was crucified on the Vatican Mount, near the Tiber, and about the same time his fellow apostle, Paul, was beheaded on the road to Ostia, about three miles from Rome. Tradition says that even during this short journey three of his guard were converted, and a few days later followed him in martyrdom.

James the Less, Bishop of Jerusalem, was thrown from the battlements of the Temple.

James the Great carried the "Good News" as far as Spain but after his return to Judea he was condemned to death under Herod. As he was led to the place of execution, his accuser begged, and received forgiveness for what he had done, and publicly confessed himself a Christian. Both he and St. James were beheaded at the same time.

Phillip preached in upper Asia with great success, later going to Phrygia, where he was hanged against a pillar, Bartholemew barely escaping death at the same time.

Bartholemew (Nathaniel) penetrated as far as Hither India, but returned to labor with Phillip, later meeting a horrible death by being flayed alive, in Albania, a city on the Caspian Sea.

Matthew carried the gospel to the Gentiles, and met a martyr's death in Ethiopia.

Thomas traveled to Persia, where tradition tells us, he met the Magi who had taken the long journey to find the infant Christ. They were baptized by him, and became his companions in spreading the gospel. After leaving Persia, Thomas went to India, and is said to have erected a place of worship not far from the Ganges. This so enraged the Brahmans that they fell upon him while he was at prayer, and thrust him through with a lance.

Simon the Canaanite (the Zealot) is said to have gone to Egypt, Cyrene and Africa, and later to have traveled as far as Britain, where he met his death by crucifixion.

The writers of the Latin Church are unanimous in declaring that Jude (Thaddeus or Labbeus) traveled in Persia, where after many years of successful preaching he was cruelly put to death. (As the Apostles are named the leader should light the twelve candles.)

But from the falling hands of these martyrs the torch was caught by others, who carried it on through three hundred years of persecution. Read Heb. 11:33–40.

Hymn:—"The Son of God Goes Forth to War."

Leader:—For almost two thousand years the light has been passed on from generation to generation, some-

times almost lost in pagan darkness, sometimes brightly aglow, sometimes almost extinguished by indifference. We are the torch bearers of today.

Fourth Speaker:—What Easter Means to Me. (This should be given in the speakers' own words, but helpful material will be found in *The Congregationalist* and *Herald of Gospel Liberty* for April 13, 1933; "The Fellowship of Prayer"; "The Life and Teaching of Jesus" by Bosworth, and many other devotional books. The talk should close with an appeal for greater devotion to a cause so dearly bought.)

Hymn:—"My Jesus I Love Thee" (*standing*). (While this hymn is being sung, the four speakers should light tapers at the cathedral candle, and with them light the candles which had been given to the ladies on arrival.)

Prayer:—(If desired the prayers for March 22, 25, 29 and April 1, from the 1934 "Fellowship of Prayer" may be used.)

(If it is desired to show how the Easter message is still transforming life, materials can be secured through the Project Secretaries, Miss Mary D. Uline, 14 Beacon Street, Boston, Mass., Miss Helen Frances Smith, 287 Fourth Ave., New York, N. Y.)

Program Pointers for the Pilgrim Fellowship

By HARRY T. STOCK

This name, "The Pilgrim Fellowship of Congregational Christian Young People," has been approved by the Congregational Education Society as the designation for the total company of our young people. It will be used by many state and associational organizations, which include church school classes and societies of many types and names. Further information concerning it may be secured from the Young People's Department (14 Beacon St., Boston, Mass.). More detailed announcements of the forthcoming Pilgrim Program will be ready in about a month.

* * *

"The Practical Plan for Peace Action," and other important literature for young people who are concerned about a warless world, may be secured from Ruth Sarles, 532 Seventeenth Street, N. W., Washington, D. C. Much of it is free.

* * *

The Division of Plays and Costumes of the Methodist Episcopal Church (740 Rush St., Chicago, Ill.) has issued a most useful pamphlet, "Organizing Drama Interests—How and Why?" (The cost is ten cents.)

* * *

How many of the great short stories of the Bible do your young people know? In his "The English Bible," James S. Stevens lists the following as the twenty best stories (not best from the standpoint of ethical values): Gen. 37–48, Num. 22–24, Joshua 6, Judges 6–8, Judges 11, Judges 14–16, Ruth, 1 Sam. 17, 1 Sam. 18–20, 1 Kings 18, 1 Kings 21, 2 Kings 2, Esther, Daniel 3, Daniel 6, Jonah, Luke 10:25–37, Luke 15:11–32, John 5:1–9, Acts 27.

* * *

Pastors interested in making the morning church service of worship more thoroughly a family experience will be interested in the plan of Grace Church, Framingham, Mass.: on the second Sunday of each month the young people conduct the entire worship service, sometimes including the children's sermon and brief messages on the theme of the day.

* * *

College groups and classes of alert adults will find "The Christian Internationale," edited by Raymond P. Currier, an excellent and stimulating treatment of issues which are raised by the Laymen's Report. Single copies, thirty cents; twenty-five cents if three or more copies are purchased.

* * *

Among the mimeographed documents for which the Young People's Department (14 Beacon St., Boston, Mass.) has had a number of calls recently is a three-page paper, "What Is Religion?" It contains a number of quotations suitable for thoughtful discussion by older young people, or by teachers in their workers' conferences. Please send three cents.

Merger History

April 1909

Merger of *The Home Missionary*, *The American Missionary*, *The Church Building Quarterly*, and *The Pilgrim Missionary*.

The united magazine was given the name *The American Missionary*.

January 1923

Merger of *The Missionary Herald*, *Life and Light for Women* (W.B.M.)., *Mission Studies* (W.B.M.I.) and *The Bulletin* of the W.B.M.P.

The name *Missionary Herald* was retained.

January 1928

The Christian Missionary (1894) and the *Journal of Christian Education* (1923) of the Christian churches were combined in a monthly magazine number with the *Herald of Gospel Liberty* (1808); the latter continuing as a general paper on all weeks when its missionary number was not issued.

January 1929

The American Missionary became the monthly missionary number of *The Congregationalist*.

March 1930

First number of the merged *Congregationalist* and *Herald of Gospel Liberty*.

January 1931

Proposition first made by an American Board official to the Editorial Department Committee of that board in favor of joint missionary magazine with the Home Boards.

August 1932

Informal meeting at Cummington, Mass., of three members of the Secretarial Cabinet of the Home Boards with three of the Cabinet of the American Board. Unanimous judgment in favor of a union of *The American Missionary* and *The Missionary Herald*, provided such a step did not embarrass *The Congregationalist*.

September 1932

Secretarial Cabinet of Home Boards voted to approve the proposal for the publication of a joint missionary magazine and to lay the matter before the various administrative committees, in the hope that they would adopt the proposed plan of merger; though expressing deep interest in the continuance of *The Congregationalist* with undiminished strength and sincerely hoping that a plan for its strong financial support might be evolved in coincidence with the inauguration of the joint missionary magazine.

October 1932

Upon the recommendation of the Prudential Committee the American Board at its Annual Meeting in Montclair voted in favor of a union of the missionary magazines with the idea that this would be the exclusive organ of the home and foreign boards. It also referred to the Prudential Committee with power all matters pertaining to the execution of its vote and any other questions that might arise in connection with the proposed united periodical.

October 1932

The Prudential Committee appointed four to represent it on any joint committee that might be formed.

January 1933

There not being absolute unanimity among the administrative committees of the Home Boards, the directors of said boards voted to table the proposal for a joint missionary paper, pending the report of a Committee of Five appointed by the Commission on Missions at the request of the Committee on Appraisal of the C.O.M. to consider the possibility of a single commanding periodical to include within its scope our whole denominational life.

September 1933

The Committee of Five authorized by the action just quoted was duly appointed and went to work immediately. Because of the omission of the General Council meeting last summer this committee presented its report in September. This favored the establishment of a single magazine under a new corporation, distinct from any of the boards.

Feeling that this proposal was not feasible, the Administrative Committee of the Congregational Publishing Society, at a meeting held October 16, 1933, passed the following resolution (later adopted by the Directors of the Home Board):

"VOTED: inasmuch as the publication of a single

denominational periodical seems at present to be impracticable, that we express to the Home Boards our desire to discontinue the present arrangement whereby the *American Missionary* is published as a monthly number of *The Congregationalist*, in order that the Home Boards may be free to make other arrangements for the publication of the *American Missionary*."

November 1933

The Home Boards Secretarial Cabinet voted to approve this proposal in principle and to appoint Dr. Weston of the Publishing Society, Dr. Gates of the Board of Education, members to consult with Dr. Goodsell of the American Board to work out for discussion and action later a detailed statement on the establishment and operation of a joint missionary magazine.

November 1933

The above mentioned committee of three met and drew up a definite plan of merger for an officially constituted Joint Magazine Committee to consider.

December 1933

A joint committee representative of the Home Board of Directors and the Prudential Committee, namely Robert W. Coe, Mrs. Judson L. Cross, Herbert W. Gates and Oscar E. Maurer for the Home Boards, and Fred Field Goodsell, Charles S. Olcott, Louise C. Hazen and William G. Sargent for the American Board met and recommended the plan that was recorded on page 94 of the March *Missionary Herald.*

January 1934

Both the Home Board of Directors and the Prudential Committee took final action adopting the Plan.

February 1934

The Joint Board of Directors of *The Missionary Herald at Home and Abroad,* and consisting of the same persons as those mentioned above met and organized as follows: Charles S. Olcott, Chairman; Herbert W. Gates, Secretary; Fred Field Goodsell, Treasurer.

To these were added to form the Executive Committee, Mrs. Judson L. Cross, Miss Louise C. Hazen.

The editorial staff chosen was: Editor, Enoch F. Bell; Associate Editor, John R. Scotford. Harvey L. Meeken was appointed Business Agent and Harold B. Belcher Assistant Treasurer.

April 1934

First issue of *The Missionary Herald at Home and Abroad,* combining *The American Missionary* and *The Missionary Herald.*

In Memoriam

Henry Churchill King

September 18, 1858 – February 27, 1934

President, American Missionary Association
1913 – 1919

Vice-President, American Board
1907 – 1910

Chairman, Commission on Missions
1913 – 1919

President, Oberlin Shansi Memorial Association
Educator of and Friend of Missionaries

Book Chat

A Perkins Reprint

Pastors and Missionary Committee Chairmen will find the ideal treatment for church members who say, "I don't believe in foreign missions," in a little pamphlet entitled *The Case for Foreign Missions.* It is a reprint from *The American Mercury,* was written by Henry A. Perkins, professor of physics in Trinity College, Hartford, after a world tour, and is the most readable, interesting and sensible popular treatment of the subject in print. Send to Harvey L. Meeken, 14 Beacon Street, for a supply and put it in the hands of those who need it most. It sells for five cents a copy, or one dollar for lots of twenty-five.

World Tides in the Far East

Of the making of books upon the rapidly changing fortunes of the Far East there can be no end until Far Eastern civilization settles down to a more stable form and new ideals are formulated and implemented. The author of this book (*World Tides in the Far East,* by Basil Mathews. Friendship Press, N. Y., $1.00) came to his task with an unusual equipment acquired through years of journalism and travel. The many books that have issued from his facile pen cover a wide range of national and social revolutions that have shaken the world in the last twenty years. This volume concentrates upon the successive political, economic, social and religious waves of revolutionary ideas and ideals which are dashing over the Far East with startling succession.

These sweeping upheavals Mr. Mathews follows through with the balance of an experienced historian, the acumen of a philosopher of human experience, and the spirit of a profound Christian; and he writes with the touch of a successful journalist.

The book begins with a look into the very soul of the Chinese under the title, "The Rhythm of China." With multiple illustrations from Chinese art and religion, the author penetrates beneath the obvious to the age-long customs and ideals of the Chinese. With understanding skill he pictures the impact of so-called Western civilization upon the staid customs, traditions and aristocracy of learning which have produced a civilization in China uniquely its own.

In the earlier contacts of Japan with China, near the beginning of the Christian era, the Japanese received their first glimpses of culture and art and letters. This fact is expanded with a wealth of comparison and illustration. Mr. Mathews shows that the clash of forces in the Far East is not a clash of old with old, or old with new, but of modernism with modernism, of communism with nationalism. The entrance of secularism into the picture has in a large measure usurped the ancestral religions and brought the two countries face to face with a new nationalism which is fast assuming the place of the faith of their fathers.

In Chapters V and VI he takes the reader into the heart of the conflict now waging between the two nations, in which fundamental interests and ideas clash and the future of both peoples seems to be awaiting the outcome of the conflict. In the last two chapters the author reaches the conclusions as to the remedy to meet the needs of both nations. This remedy not only becomes applicable to China and Japan but is equally efficient to meet world conditions which today are trying men's souls.

J. L. B.

A Study of Three Leaders

Whither Asia? by Kenneth Saunders (Macmillan Company, 1933, pp. 221, $2.00) is a popular account of Gandhi, Hu Shih and Kagawa. It is an excellent introduction to these men and the principles upon which they base their lives. It is so readable that one sometimes mistakes profundity for simplicity. The author's reason for choosing these three is quite obvious—they are leading the thought life of the modern Orient, each in his own sphere but also far beyond national boundaries. The fact that twice as much space is given to Kagawa as to either of the other two would seem to indicate the author's estimate of his relative importance in the present world crisis. Kagawa goes deeper because he follows the mind of Christ.

These essays are not simply a portrayal of biographical facts. They are an interpretation, an estimate of the way in which these men vitally affect the life of their times. Note these sentences for instance: "Judged by this test (the pragmatic test) Gandhi's quest for transcendental truth is a much more practical thing than Hu Shih's quest of ideas. Certainly the latter cannot point to any miracle of social reformation such as the emancipation of women and the freeing of the untouchables from an age-old stigma" (p. 54). "If Gandhi is the Mahatma (great soul) transmuted by a love of the poor and the passion for social righteousness, Kagawa is the Samurai in whom the love of

Christ has deepened and enriched the old loyalties until nationalism is subordinated to the interests of humanity and the Kingdom of God becomes the central objective of his life" (p. 110).

It is a striking fact that all these three leaders of the Orient are avowed pacifists. Likewise that all three claim to have found the Sermon on the Mount a chief source of inspiration. Kagawa believes that his greatest contribution to the life of Japan is "a simplification of the teachings of Christ which include pacifism and making war upon war (p. 133)." Surely Saunders is right when he says, "In Kagawa Asia will find a more potent leader than either Gandhi or Hu Shih—for he is a servant of Christ, the Universal Son of Man" (p. 220).

Eight Cents a Day for Food

Less than that is spent for each person in the Chinese families of Peiping with the lowest incomes—eight silver dollars a month. Sidney D. Gamble, Research Secretary of the National Council of the Young Men's Christian Associations, with his Chinese associates persuaded 283 families to keep itemized accounts of what they received and how they spent it during an entire year. *How Chinese Families Live in Peiping* (Funk and Wagnalls, $3.00) is based on these detailed accounts.

The *kind* and *quantity* of foods varied at different income levels: for example corn flour, then millet flour was dropped out with a rise in income, wheat flour and rice taking their place. One hundred and thirty-nine of the families *gave* money to persons outside of the family or to organizations. The exact expenditures for weddings and funerals are given, showing these to be a heavy drain on family resources, so that many households go into debt to secure funds for them. In spite of this, 71 per cent of the families *lived within their income!* No wonder Dr. Arthur W. Hummel, former missionary of the American Board to China and now head of the Chinese Department of the Library of Congress, comments: "Behind these figures, so conscientiously and intelligently gathered, lie concealed tales of amazing endurance, of individual and family coöperation that would do justice to any novel."

The book is fully illustrated with the author's photographs and diagrams, has a glossary of Chinese terms, and a bibliography of similar studies in other fields.

Romance for Children

An English schoolboy of eleven years stretched under a gilded table in an Italian palace, reading the *Arabian Nights*, trailing Haroun el Raschid in disguise through the streets of Bagdad, dreaming of buried

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A Call from ANATOLIA COLLEGE

Saloniki, Greece

Anatolia College expects soon to occupy its new buildings: Macedonia Hall, Minnesota Hall, and a section of the dining hall.

Following the war the College, formerly in Marsovan, Turkey, relocated in Saloniki, Greece. It has been occupying buildings left over from war days. Its students are mostly young refugees disciplined by adversity. Its teaching staff is steadily improving. The College is gradually taking over responsibility for the affiliated Girls' School now under the American Board.

The people are eager for American education. The future of the College is bright with opportunities for Christian service.

The College needs
$2,000 for equipment
$3,500 for its current budget and student aid
Funds for personnel house and completion of the dining hall

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Send Gifts to
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treasure, argosies along the Tigris, the mosques of Mosul.

That boy, some years older, disguised as a Persian, joining and fighting for a Persian tribe, floating on a raft down the Tigris, writing home from Bagdad, finding buried treasure in Mosul more wonderful than the glittering jewels of Aladdin's Cave.

A true story! Who that boy was and what he found we leave you to find out from *Go! Champions of Light*, by Frances Jenkins Olcott (Fleming H. Revell, $1.75). The tale occupies a third of the volume with its sequel of heroism during and after the war.

A boy of seventeen, father, mother, brother slain by savage enemies, escaping from their grasp, managing to cross the Pacific, managing to reach Yale, wandering around the grounds seeking someone who would teach him.

Captain Cook's adventure in the Pacific. The mutiny of the *Bounty*. One can see that Miss Olcott can write stirring adventure for boys. And grownups will also read her stories with avidity for their thrills and picturesque style, and find they have absorbed more facts about world heroes than any dry-as-dust biographies could teach them. The illustrations by Dugald Stewart Walker are artistic.

Recent Publications of the Boards

American Missionary Association

Fact, Figures, Milestones. 12 pages of facts.

Progress in Puerto Rico. 20 pages dealing with our church, school and hospital work in the island.

Church Building Society

How the Church Building Society Helps. 4 page enclosure leaflet.

The Board of Ministerial Relief

Age with Contentment. 4 page conditional gift leaflet.

The Commission on Missions

How Coins Count. A brief statement of what specific sums of money will accomplish in our mission work. 4 pages.

The Commission on Evangelism

The Fellowship of Prayer for 1934. "Men Ought Always to Pray," by Charles E. Jefferson. 32 pages. 3 cents.

The Meaning of the Church Service. By Charles E. McKinley. 48 pages. 15 cents.

A Preaching Mission; for a group of coöperating churches or a single church. 24 pages. 10 cents.

The Pastor's Class; a Handbook. By John M. Deyo. 24 pages. 10 cents.

Teaching Religion. A brief study of the religious educational process for pastors and other teachers of religion. 48 pages. 10 cents.

Education Society

"We Go to Church School." A six-session unit for Primary groups. 24 pages. 10 cents.

Sunday and Vacation Schools—for others. A six session World Service unit for Juniors. 24 pages. 10 cents.

Christ and American Life. By Harold B. Hunting. World Service programs. 20 pages. 10 cents.

Because of the large demand for the *Eighty-seventh Annual Report* of the American Missionary Association a second edition of 1000 copies has been printed of that portion of the Report containing Mr. Brownlee's statement "Some Lights and Shadows of 1932–1933," the description of the work of the schools and churches maintained by the Association, and its financial balance sheet. This booklet of over sixty pages will be mailed free to anyone who asks for it from The American Missionary Association, 287 Fourth Ave., New York City.

The leaflet *How Coins Count* is intended as a companion piece to the various coin collectors now in use in the churches. It tells what sums from twenty-five cents to five dollars will make possible on the Mission Field. It can be easily wrapped about the "wee cans." Orders for copies should be sent to the Commission on Missions, 287 Fourth Ave., New York City.

That "Migrant" Movie

"Migrant Neighbors" is a 16 mm movie film of 450 feet which the Church Extension Boards have secured from the Council of Women for Home Missions.

In vivid fashion this film portrays the essential part which the seasonal worker plays in supplying the American home with a variety of foods. It shows the life of these wandering workers in field and camp, and then pictures the varied services which the Council of Women for Home Missions is extending to their families. Anyone who likes children will enjoy this film.

It can be secured from the depository of the Commission on Missions at 287 Fourth Avenue, New York City, for a rental of one dollar for each trip, plus transportation charges both ways. Twenty minutes is required for the showing of the film itself. With it is included a worship service and a lecture with which to supplement the titles. The film will thus provide a complete evening service or a program for a more informal gathering.

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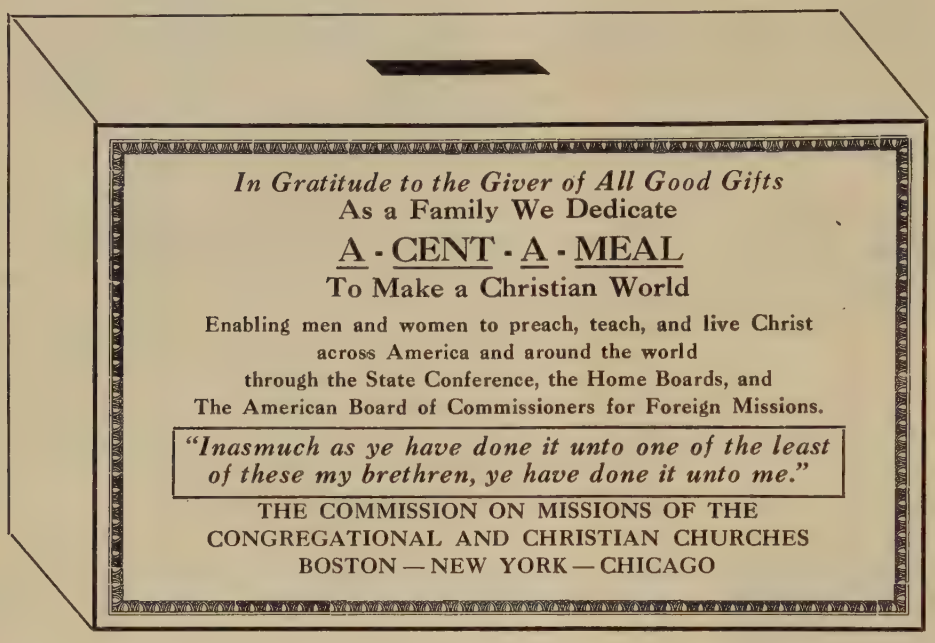
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To Make a Christian World
Enabling men and women to preach, teach, and live Christ
across America and around the world
through the State Conference, the Home Boards, and
The American Board of Commissioners for Foreign Missions.
"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
THE COMMISSION ON MISSIONS OF THE
CONGREGATIONAL AND CHRISTIAN CHURCHES
BOSTON — NEW YORK — CHICAGO

Give Thanks and Share!

Our church faces grave responsibilities and we firmly believe that this small box is destined to make a powerful contribution in meeting our obligations both financial and spiritual.

The Cent-a-Meal Box plan has been adopted by the Commission on Missions to enable every family to share in supporting the great work carried on by the missionaries and other workers of the Congregational and Christian churches in America through the State Conferences and National Home Boards, and throughout the world under The American Board of Commissioners for Foreign Missions.

There are 655,000 families in the Congregational and Christian churches. The aim is to have a box in every home. Each family is asked to place *one cent* in the box at *every meal* as an extra gift in acknowledgment of our dependence upon Divine favor and of our desire to remember the cause for which our Lord gave himself.

The boxes may be obtained from your minister or local Missionary or World Service Committee. At regular intervals they should be opened by a representative of the local committee, a new label pasted on and the box left in the home for continued use. The money contributed will be forwarded to your State Conference Office and credited on the apportionment of your church to be used in financing the missionary enterprises of the Denomination.

The success of the Cent-a-Meal Box plan depends upon:

Every family having a box.
Every family using a box *regularly.*
Every family realizing the untold blessings which will result through this daily contact with the world outreach of our Church.

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19 So. La Salle Street
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Heraldings

We Arrive in Alabama

Although there are a surprising number of both Congregational and Christian churches in Alabama, until three years ago we had no effective representation in the cities of the state so far as our white work is concerned. In years gone by there had been a small Congregational Church in Birmingham which finally merged with the Independent Presbyterian Church, leaving behind it a good name in the city and a credit on the books of the Church Building Society. During the spring of 1931 attempts were made to establish a Congregational-Christian church, but the Church Extension Boards did not feel able to give the needed aid for such a movement.

And then on August 31, 1931, a real church happened! Because of differences over the application of the social gospel a group left the Southern Presbyterian church under the leadership of Trevor Mordecai and established a Community Congregational Church. This congregation has been augmented from a variety of sources until it now has a membership of 506, most of whom are young and energetic. The church held its services in theaters until the advent of Sunday movies rendered this impossible, when it moved to the old Axis Club, which is located across the street from the municipal auditorium.

Because of ill health Trevor Mordecai has retired from the pastorate, and has been followed by Arthur W. Dycer, who is English trained but recently come from Boston. The club house has been purchased, with aid from the Church Building Society, and fitted up both for worship and social activities. The building was dedicated on March 4, one feature of the occasion being the presentation to the Birmingham, Alabama, congregation of the pulpit Bible which R. W. Dale and J. H. Jowett had used in the Carr's Lane Church of Birmingham, England, for many years.

Behind the Scenes at the Centenary

"We accommodated some 3,000 here for sleeping and eating," writes Mrs. Edson Lockwood of the American College, Madura. "Women and children slept inside college hostels and buildings; men and boys on the verandahs and in the huge *pandal* that was erected on the hockey field in a week: a forest of bamboo poles holding a palm leaf roof, strung with electric lights and wired for two loud speakers. *Tatty* sheds sprang up all over the campus in which people could cook if they did not wish to eat in the 'common room' at twelve cents a day.

"We had a Christian *Sadhu* who held meetings particularly for the humbler folks, with an emotional appeal that seemed to engross them. He was intense and ascetic, spoke in Maylayalam and was translated into Tamil. Both languages are very staccato and the sermons sounded like the tapping of gigantic telegraph instruments to one who couldn't understand the meaning of the words."

A Happy Correction

We desire to make a correction in the "Plain Statement of Crushing Facts" published in *The Missionary Herald* in January, 1934. In the list of "Institutions Fully Self-Supporting or to Become So" the Bombay High School should have had an honored place. Under the devoted and efficient leadership of Mr. T. Buell this institution first surrendered its general work appropriation and then from January 1, 1933, gave up also the salary of the principal. From that date it became wholly self-supporting and was placed under an efficient Board of Trustees, all but one of whom were Indians.

Less Aid, More Activity

Occasionally the withdrawal of home missionary aid has a stimulating effect upon a church. Such seems to have been the effect upon our South Side congregation in Billings, Mont., an organization serving a distinct and needy portion of the city. Since the lack of funds has brought an end to outside support the local leadership has taken care of the supply of the pulpit, while a Civic Club has been organized and carried on with an attendance of over one hundred at a meeting. Superintendent Rice writes: "There is more life there than I have seen in the church since I came."

"I Thank for Them"

Says Mrs. Otto B. Githens of Amanzimtoti Institute, Adams, Natal, in acknowledging gifts sent from America. "I think I have told you of the custom which is so very common among the Bantu people, that is, to say thank-you for something given a friend. Isn't it a lovely custom? It should help to keep away jealousies. You have made it

a merry Christmas for between 1550 and 1600 people in our neighborhood by the gifts and money you have sent during the year.

"I wish I could picture for you the old ladies as they come to the house and we pass on from you to them a warm shawl, a dress, or sweater, and they fall down on their knees and with uplifted hands thank God for his great goodness to them. It really is pathetic with so many of them, for their need is great.

"One of the women who has been very grateful for your help in the past year is a young widow with three children—just babies. She has been doing washing to keep her family supplied; now the doctor says she cannot keep up her washings or she will soon go. She has a tubercular bone in her hand and there is *nothing* she can do to earn a living for her children. I have been giving them an allowance to keep them fed, and also some clothes from your boxes."

Races Must Rise Together

Miss Beth Torrey, a Southern white girl who is teaching Negro children at Trinity School, Athens, Ala., writes:

"I want to take you to a very interesting meeting down in a dusty little Southern court room, only sixteen miles from the one made famous or infamous by the Scottsboro trial. The time is ten-thirty of a Saturday morning and the room is filled with farmers in their patched overalls and mud-caked boots, and rural teachers brave in their pitiful best. Sprinkled in are a few better dressed men, Trinity teachers, and others of obviously the 'upper' classes.

"The purpose of this gathering is to talk over affairs important to the farmers and teachers and is a regular meeting of the Limestone County Educational Association.

"Just as the chairman calls for a spiritual to begin the devotional exercises, to our great surprise the doors open and a group of about thirty white children with their teachers enter, in ages from about under-nourished seven to spindling fourteen. They are sorry to disturb the meeting, they say, but the teacher explains that some of them have not been to town in all their lives before, and so are very desirous of seeing the courthouse and court room, and that they have certainly never seen so many colored people together before.

"Nor can we doubt her word. I never saw a more pitiful bunch of children in my life—pale-faced, washed-out blue eyes, diffident expressions, but a bit over-awed, patched and re-patched clothes. Yet something about them told me that underneath there were active minds that were not missing much that was going on. The uneducated teacher was pitifully eager not to offend, and yet to give what she could to her pupils.

"To me that group of children was very interesting. Who knew what potential Einstein or Johnson or Babe Ruth was there before us? Yet such a group of underfed individuals, with no greater amusement than church once a month or neighborhood weddings now and then, are just tinder ready for race prejudice and desire for excitement to sweep into a riot.

"The remainder of the program consisted of talks on cotton reduction for next year, inspirational talks for the teachers, and the like. Here was one significant vote that was taken: Children in the fifth and sixth grades shall be retained in the same grade two years when the school year is less than five months. So it will be this year."

The Wilburs Enter Shansi

It was on their daylight trip over the mountains into the Fen River Valley that Dr. and Mrs. Leonard F. Wilbur, leaving Peiping and language school behind them, got their first real glimpse of rural China. These mountains had been terraced until it seemed in some places that the stone walls were higher than the level land was broad. Always they were in sight of a village or two, the mud walls and tile roofs giving little contrast to the general brownness. Closer to Shansi, they saw many of the cave houses with ordinary front gates but the mountain for a roof.

"The Burtons, who were our hosts in Fenchow, met us outside the town. It seemed much like Peiping, minus practically all of its modern touches. From the road we see only the outer walls of the courts and the gateways with their gay red paint.

"Of course for me the most interesting part of the visit was that to the hospital. As we were about to enter for the first time, we had the fun of watching a whole package of firecrackers going off at once to dispel undesirable spirits who might enter with us. I gathered from the faces of our hosts that the spirits didn't worry them much, but they did enjoy the noise.

"Both Dr. Watson and his three Chinese colleagues surprised me by the extent to which they have been able to keep up with medical progress in spite of the heavy duties that fall on them, and the fine grade of work they have been able to do in spite of limitations of materials and conveniences."

Next, the Wilburs visited Taiku, in which one of the most interesting pieces of work they saw was the agricultural station run by Oberlin-in-Shansi. Then back to Peiping and the task of learning more words and characters and grammar.

Talladega's Great Day

On April 3rd, which is the Tuesday following Easter, Talladega College will inaugurate Buell Gallagher as its sixth president.

On the following day will be held a conference on "The Function of the Negro Liberal Arts College in the Social Process" in which leading educators from both the Negro and the white races will participate. The topics to be considered and the men who will lead the discussions are as follows:

The Nature of the Educational Problem. Chairman, President Thomas E. Jones of Fisk University. Speakers: William H. Kilpatrick of Teachers' College, Columbia University, and Ambrose Caliver of the United States Office of Education.

Economics. Chairman, President H. Council Trenholm of Alabama State Teachers' College. Speakers: T. Arnold Hill of the National Urban League and Clark Foreman of the Department of the Interior.

Social and Political Life. Chairman, President J. F. Drake of the Alabama State Agricultural and Mechanical Institute. Speakers: W. E. Burghardt DuBois, editor of *The Crisis* and President Will W. Alexander of Dillard University.

Religion. Chairman, President Charles W. Florence of Lincoln University. Speakers: President Willis J. King of Gammon Theological Seminary and Professor A. Bruce Curry of Union Seminary.

Cultural Life. Chairman, Principal Robert R. Moton of Tuskegee Institute. Speakers: James Weldon Johnson of Fisk University and John H. Finley, associate editor of the New York *Times.*

The Grave Peril in Missions

"The grave peril as I see it," writes Rev. Edward Smith of Ingtai, China, "is not even discussed in *Re-Thinking Missions*: that with no new appointees coming to the field, the movement will ere long come to lack the adaptation to the times, the new approach and experimentation, that young, wide-awake, consecrated people are able to contribute. The need was never more urgent or appealing. The fields for service were never more open for the finest minds and spirits among you.

The Cent-a-Meal Box

A family offering box is being issued by the Commission on Missions. It is designed to introduce to the children and youth of our homes the principle of systematic giving; also, to open the heart of the family using it to the great spiritual blessing that lies securely dedicated in the box.

This "Cent-a-Meal Box" is a method suggested to enable every family to share in supporting the great work carried on by the missionaries and other workers of the Congregational and Christian churches in America through the State Conferences and National Home Boards, and throughout the world under the American Board of Commissioners for Foreign Missions.

The aim is to have a box in every home. Each family is asked to place one cent in the box at every meal as an extra gift in acknowledgment of our dependence upon Divine favor and of our desire to remember the cause for which our Lord gave himself.

When filled each box will be opened by a representative of the local committee, a new label pasted on and the box left in the home for continued use. The money contributed will be forwarded to The Commission on Missions to be used in financing the missionary enterprises of the Church.

The Commission is pointing out that the success of the plan depends upon: (1) *every family* having a box; (2) *every family* using the box *regularly;* (3) *every family* having the box emptied when filled and continuing its use at each meal; (4) *every family* realizing the untold blessings which will result through this daily contact with the world outreach of our Church.

Burned Out—But Laughs!

"Lieng-kong district, between Kuliang and Sharp Peak, is having a particularly hard time these past weeks," writes Mrs. Christian of Foochow, "with a crowd that burns the villages after pillage. How difficult life is for some of our Chinese, and how cheerful and resourceful they are! Mr. Christian's ricksha man this afternoon was a Lieng-kong man who was burned out five days ago. And he gave a big laugh and said: 'So long as we are alive we can always make a living, can't we?' "

Japan in Micronesia

There are two routes from Japan to the Marshall Islands: the eastern and western, traversed month about by the Nippon Yusen Kaisha steamers. Rev. Carl R. Heine made a recent trip to Japan by one route and returned by the other, visiting all important islands on the way, and noting the progress made in educational facilities, medical facilities, road making, harbor improvements, town improvements, plantation developments, encouragement of native arts, since the islands came under the mandate of Japan.

"Now why do I relate all this?" he writes. "Well, I will tell you. Regardless of likes and dislikes, now as ever, I believe that fair play is

bonnie play, and that persuasion appears to be lacking in some quarters nowadays. I have before me an article entitled 'Manchuria, Where East Meets West' which appeared in *McCall's*. In it the following assertion occurs: 'Remember this: The Japs have had a mandate over six hundred Pacific Islands since the war. The mandate provides that they must not fortify the Islands. But everybody knows that they have built naval bases at all the important points.' Now, is this assertion concerning Japanese activities in the Mandates true? It is not. Having visited all important points recently, as already stated in this letter, I can positively assert that it is false.

"Again, in a recent number of *The New Outlook*, a similar statement occurs in an article entitled: 'Our Next War for Peace'—if I remember rightly (I have loaned the magazine). With a little addition. It is asserted that recently an American with some unexplained official connection was slain on some island in the Carolines, and that the Japanese blamed bandits for the crime. Is there any truth in this? To the best of my knowledge it is destitute of truth. The Islanders are inveterate gossipers, and had anything of the sort occurred, I would most certainly have heard something about it . . . If true why not give the names? And if false, why not name an island and then supply a fictitious name for the imaginary person alleged slain there by nonexistent Micronesian bandits? . . . I believe in truth and justice for anyone and everybody regardless of color or nationality, and I do detest false or malicious statements concerning friend or foe."

Where Faith Is Needed

A home missionary pastor writes: "S, which is twenty-one miles from here, is a town defeated. Its bank failed to open after the holiday of last March, and this is not the first bank failure which it has known. At one time it was the headquarters of the reclamation service in this area, but that has been moved away. The people are discouraged, and the future of the community does not appear bright. This atmosphere has penetrated a good many of our church services. In good weather our attendance has gone as high as twenty-six, but at other times it has dropped as low as eight. Shortly after my arrival a couple of people suggested discontinuing the services. However, they soon became convinced that the trend was away from the situation on which they based their attitude. My own feeling is not at all one of discouragement. If religion has any ministry to give, surely it is just to such groups as this. Moreover, there is some leadership ability in the town which could be used to advantage."

An African at Yale

Mr. Z. K. Matthews, head of the high-school department of Amanzimtoti Institute, Adams, Natal, who had received the degrees of B.A. and LL.D. from the University of South Africa, is studying at Yale on a fellowship. He finds it difficult to accustom himself to the American point of view in education. He finds there is a tremendous emphasis on the use-value in education but feels there is a lack of idealism and appreciation of other values than the use-values.

Some students have tried to make him believe that the Christian religion has been so discredited in the West that he ought not to go on believing in people who have failed to convert their own society. "I cannot for the life of me see their argument," says he, "that because the majority of the people of the West may not be living up to Christian principles, that therefore those principles are necessarily invalidated."

A Chance for the Church

"February graduating classes aren't quite as bad as June, because they aren't quite as large. But high-school commencements, at either time of year, give us, these days, a major case of jitters. We sincerely hope no family tie or friendly interest will compel us to sit through another such ceremony until there's a welcome in the world for this army of youngsters. The ones who come to our house, several evenings each week, are too tired and too discouraged to do much but listen to the radio . . . . In spite of all the optimism abroad in the land, it is hard to be cheerful about these boys and girls, carefully guided and expensively educated up to young manhood or womanhood, and then turned loose on a world we have pretty thoroughly wrecked for them. What are they to do with their time while we rebuild the social order? What part do we offer them in that re-building? In all these years of muddle we have been guilty of no waste like this waste of youth. Outside of the conservation camps, even the New Deal has no very specific program for putting boys and girls to work. Might not the second largest city in the United States take leadership here? Why can't Chicago step forward with a plan for youth?" *From a recent bulletin of Social Agencies of Chicago.*

A Silver Wedding Trip

financed by an anniversary gift received last summer, was taken by Rev. and Mrs. Clarence McCall of Niigata, Japan, in order to become better acquainted with the work of the mission. They visited Nagoya, Kobe, Kyoto, Okayama, Matsuyama, and Tottori, and the schools and social centers in each. An unforgettable experience was a visit to a government leper settlement on a beautiful island in the Inland Sea.

"Many are cured and we saw photographs before and after treatment showing almost unbelievable changes in appearance. We were told that there is no difficulty about procuring employees, and that they soon learn to take the utmost precautions, but feel no fear or repulsion. They all appeared happy and were doing all in their power, apparently, to make their charges happy. A number of the staff are Christians, and we were told that when the institution was opened a number of Christians were brought with the first group removed from another place because they always create a good atmosphere."

Personals

JOHN R. SCOTFORD, associate editor of the new HERALD, comes by it naturally. He began to write when in 1908 he was a sophomore in Dartmouth College and has been in journalism of one sort and another ever since.

He became a religious journalist some twelve years ago when *The Christian Century* began using his "stuff," and since then he has written acceptably for that paper. He has also done various jobs for every denomination of any size from the Lutherans and Southern Baptists through to the Unitarians. He can boast, too, of the fact that once he had an editorial in *The Christian Science Monitor*.

His only non-religious connection of importance is with *Parents Magazine* which uses considerable material from his pen.

Mr. Scotford knows home missionary work not only from years of travel and observation but also from actual experience as a pastor of churches in different parts of the country that came into self-support during his ministry,—notably the church at Kingfisher, Oklahoma, and the Glenville Church of Cleveland. He also served for four years as part-time teacher at the Schauffler School in Cleveland.

The foreign missionary vision of this journalist came first during a "six months' jaunt through South America in 1928." The motive for that trip was primarily journalistic "with missions in about sixth place" in Mr. Scotford's interests, and "with missionaries primarily a convenience." But the farther he went the greater his interest in missions grew, and on the homeward stretch he never passed by a missionary within reach. Two years later he made a special study of missionary work in Southern Mexico and Guatemala.

Mr. Scotford has as much of a knack for photography as he has for news gathering and writing. His skill in this will be of inestimable help to the HERALD readers.

The work of Mr. Scotford as associate editor of the American Missionary number of *The Congregationalist* is too well known to be more than referred to. He brings to the new united magazine a wealth of editorial as well as journalistic experience.

The Editor, ENOCH F. BELL, was born and bred in a Congregational country parsonage. As a college student he fellowshipped with the Negroes of his city in religious and social work. After his seminary days he went to Japan a foreign missionary. Obliged to return home within three years, he was taken into the office of the American Board. Here he served as Dr. Barton's assistant and associate in foreign administration for fifteen years, when he was given the editorship of THE MISSIONARY HERALD along with other duties belonging to the editorial secretary of the Board. In this task he has been busy the past twelve years observing the movements of the day in America as well as those in the great lands beyond, relating them to one another and endeavoring to interpret faithfully the one to the other.

Like his associate's, Mr. Bell's special contribution has been along the line of missionary journalism.

Miss Katherine Mix, R.N., of Wai, is a branch secretary of the Nurses' Auxiliary of the Christian Medical Association of India. This publishes bi-monthly an eight page *Nursing News*.

Professor and Mrs. James Hess and Professor and Mrs. Albert Saunders of the American College, Madura, India, have had grown-up daughters visiting them the past winter. Darthea Hess went from school in England to India where she will remain until she enters Brown University. She is taking work in the American College. Gladys Saunders is from Australia where the hot season comes during our winter, so she spent part of her long vacation with her parents, returning February 8 to Australia to enter the University.

Of the Board's missionaries who have been obliged by the severe reductions in appropriations to sever their connection with it:—

Rev. Wayne C. Bowers, formerly missionary to Spain, is pastor of the Reformed Church, Wadsworth, O.

Rev. Kenneth C. Bunker, of the South Africa Mission, is pastor of the church in Lyme, N. H.

Rev. Frederick R. Dixon, of the East Africa Mission, is pastor of the church in Heath, Mass.

Miss Stella Graves, formerly of the Japan Mission, then a teacher in the Wenshan School, Foochow, China, is teaching in St. Mary's Hall, Shanghai.

Rev. Ralph R. Keithahn, formerly of the Madura Mission, is pastor of the church in Gann Valley, S. Dak.

Rev. Edwin D. Kellogg, of the Shaowu Mission, has charge of the church in Forest Grove, Ore.

Dr. Neil H. Lewis, of the Foochow Mission, is practising in Hollywood, Calif.

Rev. O. E. Lovell, associate in the South Africa Mission, has been called to a church in South Africa.

Rev. Leland W. Mann, of the Japan Mission, has the Rollo Congregational Church in Earlville, Ill.

Rev. Frank T. Meacham, of the East Africa Mission, has the Wittenberg Church of Newton, Ia.

Rev. Richard S. Rose, formerly of the Marathi Mission, latterly connected with the Near East Mission, is teaching in the High Clerc School, Kodaikanal, India.

Because of the shortage of funds from which the Church Extension Boards are suffering, the two pastors-at-large in South Dakota, H. C. Juell and George Williams have resigned, to take effect on March 31. These two men have been "almost twins" in their period of service to the churches of South Dakota, Mr. Williams entering the general work on April 1, 1918 and Mr. Juell following him on September 1 of the same year. Both have served under three superintendents—W. H. Thrall, David J. Perrin and Samuel W. Keck. The resolution of the directors of the state conference accepting these resignations states: "We believe that our present stability and our enviable state record in benevolences during these distressing days is in no small part due to their oversight and concern and clearly demonstrates the value of their office."

Otterbein O. Smith, brother of Frank G. Smith, pastor of the First Central Church of Omaha and of James Robert Smith, formerly secretary of the Church Building Society, is seriously ill. He is pastor of the Berkeley Church of Denver.

Miss Delia E. Emerson, for many years the Woman's Secretary of the American Missionary Association, celebrated her 95th birthday on March 24th at her home, 456 Main Street, Saco, Me. She and her good friend, Augustus Field Beard, have a lot to remember.

Rev. E. Jasper Sipes, who has served the church at Ekalaka, Mont., and all the region round about for thirteen years was recently told by the doctor to take a five-months' rest "in bed." This advice seems to have been only partially effective. He recently wrote to Superintendent Claton S. Rice: "I have taken about as good care of myself as one could, but have been conducting the evening service, attending Sunday school and have had a number of funerals. I have put on more weight than at any time in my life, but am lacking in reserve strength." Compared with Mr. Sipes' usual program of activity, this is a quiet life. However, Superintendent Rice wrote back: "I am sorry you are not taking the full time in bed. I'm sure that you need it and I am convinced that the people could have gotten along without you if they had had to. However, you are up, and I can't help it!"

Pastor Abraham Ngulu, of Bailundo, West Africa, no longer strong enough to bear alone the physical burden of the great church of more than 5,000 members and its constituency of some 25,000 scattered over an area as large as the state of Massachusetts and including over 230 preaching centers, is to have as an associate Horacio Rodriguez, a graduate of Bailundo schools, Currie Institute, Dondi, and the government normal school. Rodriguez's children have died and his wife has been stricken with blindness, but he has steadily refused to listen to the relatives who believe that his own mother long ago placed

a curse on his wife and children, and has boldly asserted his faith in God's goodness and love.

Rev. A. V. Houghton, pastor of our churches at Wood and Carter, S. Dak., had a nervous breakdown and was taken to the Veterans' Hospital in Minneapolis several weeks ago for special treatment. He came back to his field for a few weeks and later returned to the hospital where he had a successful operation and is recovering nicely.

Arthur G. Robinson's work in Tientsin, China, is almost entirely with students (about 4000) in the government schools. Some eighty of them have joined the Social Service Club, "In the spirit of Christ to serve our fellowmen." They asked him for a special discussion group to consider the implication of these words and to learn about Christianity, for most of them are non-Christians.

Dr. Cyril H. Haas of Adana, Turkey, writes: "The fear is real that in the midst of our pressing problems we let slip out of our minds, all too easily, the magnificent things our associates have done; their wonderful sportsmanship through long testing times, and unswerving loyalty to high spiritual adventures."

In Memory of Ida Vose Woodbury

Augustus Field Beard, Secretary Emeritus A.M.A., our honored centenarian, writes these words of appreciation of his former co-worker:

"In the passing of Mrs. Ida Vose Woodbury in Northfield, Vt., on Saturday the 24th of February, the American Missionary Association loses one of its staff in former days. Mrs. Woodbury will be pleasantly remembered by those who were interested in the Association and its projects as a woman of exceptional ability who gave an unstinted devotion to the cause which she was called to present to the churches. Mrs. Woodbury was introduced to the Association through the branch office in Boston and had her chief rendezvous there. Making herself thoroughly acquainted with the varied relations of the work in her southern visitations, with clear apprehension and uncommon and ready gift in address, Mrs. Woodbury was always greeted with welcome in the churches. The Association put great emphasis in earlier years on setting forth its work by speakers who could command the attention and sympathy of its constituents. In this Mrs. Woodbury was greatly in evidence upon its platform as a gifted speaker. Those who knew her will recall her attractive personality and her devoted service in the work which had won her heart, through earnest years. They will cherish her memory."

From Alfred V. Bliss, Secretary Massachusetts Congregational Conference and Missionary Society:

"A few of us were adopted into Mrs. Woodbury's spiritual family as sons in the faith. To us she was "Mother" Woodbury, and a very dear woman. I recall now how pleased she was when an address of hers on the Negro or the American Indian or the southern mountaineers, under some popular title, was received with appreciation and enthusiasm by some women's city club. She would smile and say, "That is almost the exact address that I delivered in churches on missionary work among our belated Americans. I can hear her telling the story of the American flag, when for the first time some mountaineers looked upon it. She said in her inimitable tones, "Now, three cheers for the red, white and blue!" At once, one of the mountaineers ran out into an adjoining room and brought in three chairs for Old Glory.

When I was Secretary of the American Missionary Association, Mrs. Woodbury's famous stereopticon lecture on Abraham Lincoln, of which we had seven or eight sets, was the most popular lecture in our repertoire. Often it was engaged for Lincoln's Birthday a whole year or more ahead. She was simple enough to be pleased at this.

The last year or two I have had several letters from her concerning the publication of a brief sketch of her life, which she has been working at. I had urged her many times to put into permanent form some of her remarkable experiences and unique anecdotes. She was an authority on the American Indian, the mountaineers and the Negro, and many of us will be glad and grateful if the story of her life, including large portions of her addresses and anecdotes, is now ready for the press."

Ida Sumner Vose was born in Dennysville, Maine, on December 4, 1854, where she graduated from high school, studied college subjects privately and became a teacher. In 1876 she married Clinton A. Woodbury to whom she bore four children, two of whom—Carl Vose and Ruth Lincoln—survive her. Her remarkable oratorical gifts were first developed during her period of service as president of the State Missionary Society of Maine from 1884 until 1895. Upon the death of her husband in 1894 her energies found expression for twenty-five years from 1895 until 1920 as field secretary of the American Missionary Association.

From Judson L. Cross, A.M.A. representative, and Regional Secretary for New England:

"She had a great capacity for work; seemingly could keep going tirelessly when I asked her how she did it at her age, she gave the saying which she had picked up in the southern mountains: 'There's a hul day termorrer thet ain't been tetched yet.'

"She always remained in spite of her public interest and constant travel a most domestic person, interested in her home, and always resented any impressions to the contrary.

"I think that she was related to the family of Abraham Lincoln, although I cannot be sure of this. She used to say she was of the same family as Abraham Lincoln.

"She was the means of interesting many women's groups in the American Highlanders by showing how they were of the culture of our English forebears, and she was one of the first to bring out this fact."

From Daniel I. Gross, of Athol, Mass., formerly pastor at Woodfords, Me.:

"I knew her well for several years. I was a college mate of her son Malcolm who died when at the head of Clifton Springs Sanitarium in New York. He was a physician of unusual skill and ability. Professor Carl Vose Woodbury of Northfield, Vt., was the son with whom she had been living several weeks before her death.

"Intellectually and in general personality she seemed to me to have that peculiar atmosphere or quality which is named genius. Her wonderful memory, like that of Charles Sumner to whom she was related, furnished for her use continually abundant material for public speech and private conversation. Her gifts of oratory were remarkable even to an advanced age beyond three score and ten.

"She had a great loving generous heart, reaching out to all. She kept her reading and her vital interest in the affairs of life and of the world. Her life is worthy of a rich, full, generous biography by some master craftsman of literary art."

Mrs. George Mark Clark

On February 16, 1934, at her home in Evanston, Ill., Mrs. George M. Clark entered into rest after a full and fruitful life of eighty-five years. Most of her earlier years had been spent in Ohio, her father, Theodore Keep, moving from Cincinnati to Oberlin where her mother provided a home for many self-supporting young women seeking an education. This home was later given to Oberlin College and was known as Keep Cottage—Mr. and Mrs. Clark maintaining a substantial interest in it in later years. Mrs. Clark's grandfather, John Keep, graduated from Yale in 1802 and was among the founders of the American Board, and an ardent anti-slavery man.

With such an ancestry it was but natural that Mrs. Clark, who graduated from Oberlin College in 1869, should have early identified herself with the cause of missions. The Woman's Board of Missions of the Interior was becoming a new force in Chicago and Illinois. In its work Mrs. Clark took a leading and constructive part from the time of her marriage in 1872 to George M. Clark until increasing years and failing health compelled retirement.

After marriage her home was in the vicinity of Chicago. She was early made Chairman of young women's missionary work of the Missionary Society, later was editor of the magazine, *Mission Studies*, and for twelve years was President of the Illinois State Branch of the Woman's Board of the Interior. In 1913 she was elected President of that Mission Board which position she held with distinction and wholehearted devotion until she retired at the age of seventy-five. She was the first woman elected to the Board of Trustees of Peking (Yen Ching) University. Her interest in the cause she had so effectively served did not diminish to the time of her complete prostration.

The Clark home in Evanston, for more than a half century, has been a Mecca for missionaries who, however weary and discouraged they came, went away with new faith and purpose. Her life was consecrated to service, and in whatever position she served, she gave of her best. She spared not herself.

The following incident demonstrates the reserve strength which characterizes Mrs. Clark's life:

In January, 1919, her daughter, Alice Keep, volunteered for relief work in the Near East with the hearty approval of the mother. She was located at Hadjin in the mountain fastnesses of Cilicia. The city and region became the fighting ground of the Armenians and Turks. Hadjin was captured by the Turks with characteristic atrocities. There was no information obtainable as to the fate of the relief workers and missionaries located there. That summer Mr. and Mrs. Clark were in Boston in attendance upon the Congregational International Council. A month and more had passed with no word from the group of women who had been at Hadjin, among whom was the daughter Alice. Mrs. Clark urged that nothing be kept back; that they were prepared for the worst possible. Assurance was given that she should know all that could be learned, but at the same time she was told that there was no information that the women were not alive and safe. Mrs. Clark was as calm in this conversation as though the subject was of no vital interest to her.

On the evening of June 30 a cable dispatch was received from Samsoun upon the Black Sea that the entire refugee party were there well and safe and soon to start for Constantinople. This cable was handed to Mrs. Clark as she sat in the audience of the Council in Tremont Temple. She read it, tears flooded her eyes and coursed down her cheeks as she handed it back and quietly said: "The Lord is very good."

James L. Barton.

Rev. Mark Robinson

Mark Robinson was born in 1884, and was the grandson of the last real chief of the Quasadi or Koasati tribe, a group of impoverished Louisiana Indians who have never received any aid from the government. He was converted to Christianity at seventeen years of age, and became a charter member of St. Peter's Congregational Church, wherein later years he served as assistant to Rev. Paul Leeds of Kinder, La. He used every opportunity to equip himself for a useful life, and was soon recognized as a leader. For twenty-seven years he was a deacon of the church, and for fourteen years a licensed preacher and assistant pastor. He acted as interpreter both at religious services and for the courts when Indians were involved. He died on February 8 at his home on Bayou Blue, north of Elton, La. He leaves a son who has done some college work and two daughters. Both Indians and white people attended his funeral.

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Chronicle

FURLOUGHS AUTHORIZED

February 13. Dr. and Mrs. Horace S. Thomas of the Madura Mission, beginning in December, 1934.

February 13. Miss Susan E. Armstrong, Miss Hazel M. Atwood, Miss Helen H. Smith of the Foochow Mission, and Rev. and Mrs. George W. Shepherd of the Shaowu Mission, beginning in the summer of 1934.

February 13. Miss Myra L. Sawyer of the North China Mission, beginning in December, 1934.

February 13. Rev. and Mrs. C. Stanley Vaughan and Miss A. Lucile Lee of the Madura Mission, at once for health reasons.

February 13. Rev. and Mrs. James H. Dickson of the Madura Mission, beginning in July, 1934, a furlough in India, with the expectation of retiring in India at the end of their furlough period.

SAILED FOR THE FIELD

March 3. From New York, Miss Ivy E. Craig and Miss Louise F. Torrence, returning to the East Africa Mission.

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Arrival on the Field

December 18. At Foochow, China, Mr. and Mrs. Leonard J. Christian, returning to the Foochow Mission.

Arrivals from the Field

February 13. In New York, Miss Lulu G. Bookwalter of Uduvil, Ceylon.

February 28. In New York, Rev. and Mrs. C. Stanley Vaughan, Miss Lucile Lee, of the Madura Mission, South India.

Births

November 5. At Adams, Natal, South Africa, a daughter, Roberta, to Mr. and Mrs. K. Robert Brueckner of the South Africa Mission.

January 24. At Gann Valley, S. D., a son, Richard Kagawa, to Rev. and Mrs. R. R. Keithahn.

February 2. At Troy, S. D., a daughter, Lavinia May, to Rev. and Mrs. William Jurgensen.

Deaths

February 8. At Bayou Blue, La., Rev. Mark Robinson, assistant pastor of St. Peter's Church, Kinder, La.

February 16. At Evanston, Ill., Mrs. George M. Clark, former President of the Woman's Board of Missions of the Interior.

February 24. At Northfield, Vt., Mrs. Ida Vose Woodbury, formerly Associate Secretary of the American Missionary Association.

February 27. At Oberlin, O., Rev. Henry Churchill King, D.D., President Emeritus of Oberlin College.

March 7. At Newtonville, Mass., Rev. William E. Strong, Secretary of the American Board 1907-1930.

March 9. At Durban, Natal, South Africa, Miss Anna Clarke, member of South Africa Mission since 1920.

March 10. At Kyoto, Japan, President Gintaro Daikuhara of Doshisha University.

March 14. In New York, Rev. W. Knighton Bloom, D.D., Secretary of Missions, Eastern Division, Church Extension Boards, Washington, and Regional Secretary of the Commission on Missions.

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